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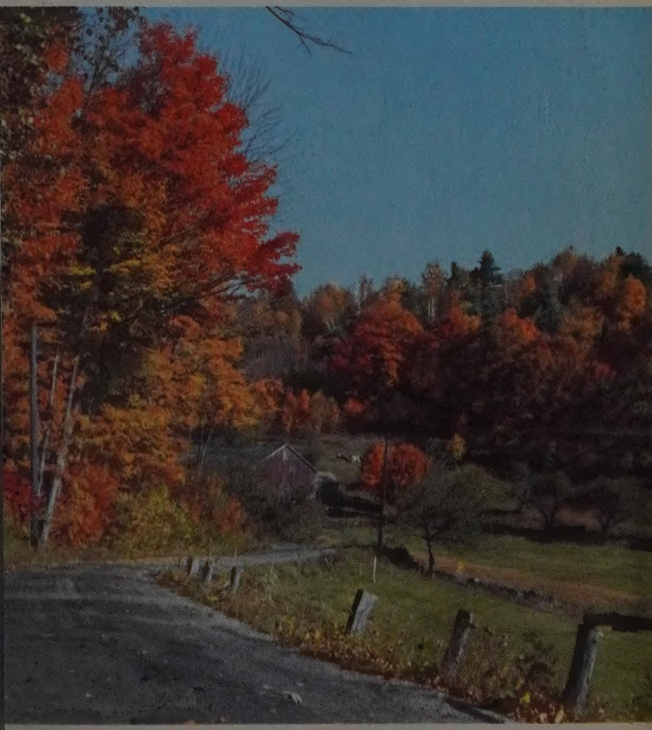

God Is Good

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Cover—Old Deerfield, Mass., by H. Armstrong Roberts

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from October 1 to October 31

Illumination: I know Thee as the source of my understanding, and I serve Thee with a perfect heart and a willing mind.

Prosperity: My understanding of substance opens the door to a continuous inflow of abundance into my mind and affairs.

Healing: My understanding of Truth reveals the reality of health. I am radiant with the understanding that abiding health is my divine inheritance.

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Demonstrating Christ Thought by Thought

from the writings of

CHARLES FILLMORE

Behold, what God hath wrought!
An ideal man, a mighty man—
A man supreme, who thought by thought
Must demonstrate what God hath wrought.

MANIFEST MAN, personal man, began evolving the ideal man, that is "putting on Christ," ages and aeons ago. We are now nearly midway in this evolution. The age of this evolution might be determined if we could count the trillions of cells in our body where are inscribed the experiences we had in the ages we have lived. However we know by inspiration and analogy that our conscious creation began with this earth. If science says the earth has been two billion years in evolving, that is our age. When the morning stars were forming we were here.

He who reads the "signs of the times" discerns spiritually that we are now in the midst of a race transition in which we are taking a very pronounced upward swing in the development of the ideal man implanted in us in the beginning. A new concept of God, man, and the universe is upon us. We must realize all this and go upward with the mighty urge for higher things. Will God take us up to an imaginary heaven in a chariot of fire, or do we use our mind to lift ourselves heavenward? "God helps those who help themselves" holds good in the heavens as in the earth. We begin right where we are to bring forth the kingdom of God within us. Every problem of life can be successfully solved if we begin with the use of the I AM on the various planes of mind. It is not we alone; it is when we realize that we can connect ourselves with the Father-Mind and prove what Jesus said—"I speak not from myself: but the Father abiding in me doeth his works" —that our potential almightiness begins to appear.

If you are given to worry and anxiety, think about the fearless confidence and trust of the Spirit. This will at once relieve your mind of the thoughts that have stirred you, and the power of the Spirit will begin its work of straightening out your affairs. If you are overwhelmed with material work and the call of the outer world, stop and concentrate in the I AM and say: "I am Spirit. I do not believe in matter or material conditions. I have power, because I know that all power is in Divine Mind. Divine Mind now sets my thoughts and all my affairs in divine order, and I rest in the confidence and peace of the kingdom within."

You can have a well body, but you must begin to build it with your word. Instead of laying up weak and sick words in your body, begin now to speak words of strength and health—and keep at it. Do not look at what has been. Lot's wife tried that, and she never got beyond the past. Clear out of your mind all rubbish about disease, and you will find that none has any lodgment in your body. The thought makes the body and determines the condition it lives in. Thoughts of health are living, eternal things, and they work with the irresistible power of almightiness to tone up the organism to their own high state of harmony and capability.

There is but one way to establish harmony in the home, and that is to establish it first in the individual. It is the law of Spirit that we must be that which we would draw to us. If we would draw to us love, we must be love, be loving and kind; if we would have peace and harmony in our environment, we must establish it within ourselves. We must faithfully and persistently deny the appearance of that which seems to be inharmonious and silently and faithfully affirm the omnipresent peace, love, and harmony that we want to see manifested. That which we hold in consciousness will be made manifest for us, therefore we should not hold the thought of anything that we do not want to see appear.

There is a relation between thinking and eating, and as you grow spiritually the character of your food and all that pertains to eating may have to be changed in conformity with the new order of things. If you will leave meat and all animal products out of your food you will see a change for the better.

But above all, keep your thought mastery and do not be controlled by appetite. Do not fear to eat. Eat with thanksgiving and bless your food.

If you are looking to mental science alone for help you are certain to be disappointed; "for neither is there any other name under heaven, that is given among men, wherein we must be saved" than the name of Jesus Christ. Jesus' teaching is something deeper and farther reaching than mere mental science. It is not something that works things out for us in the personal but is a power that transforms the whole man.

Here is what Judge Troward said on this subject:

> I have studied the subject (mental science) now for several years, and have a general acquaintance with the leading features of most of the systems which unfortunately occupy attention in many circles at the present time, and I have no hesitation in saying that to the best of my judgment all sorts and descriptions of so-called occult study are in direct opposition to the real life-giving Truth.
>
> We hear a great deal in these days about "initiation," but believe me, the more you try to become a so-called "initiate," the further you will put yourself from living life. I speak after many years of careful study and consideration when I say that the Bible and its revelation of Christ is the one thing really worth studying, and it is a subject large enough in all conscience, embracing as it does our outward life of everyday concerns, and also the inner springs of our life and all that we can in general terms conceive of as life.

Just in proportion as a person yields willingly and obediently to the transforming process does he demonstrate the Truth. All that pertains to self must be put away as fast as it is revealed, and that which is of the universal, the Christ, must take its place.

Be still and witness the salvation of the Lord. You doubtless fully know that this stillness in the secret place of the Most High is not mental torpor, but a quiet tranquillity that holds itself in an equipoise of spiritual security. You have done your part when your true word has gone forth. Now rest at the center and say: "It is well; Thy work is sure; I am satisfied." Do not argue with anyone, nor discuss the matters that you have submitted to Spirit; simply say, "All is well; it is finished."

Every man who accomplishes things sees first in his mind what he wishes to do. He puts away all doubt. It makes no difference how small or how large the thing you want to do may be; if you have an unlimited confidence in your ability to do it, you will do it. Nothing can in any way impede or defeat you. Faith is the highest expression of belief or confidence. It is that something in man which says: "I believe in the possibilities of things that I cannot see. I believe in the possibility of Divine Mind doing in this age, right now, everything that was ever done in this age, right now, everything that was ever done in any age." When we believe this and hold to it, putting aside all doubt and whatever suggests failure, the thoughts of faith begin to accumulate substance, and fulfillment follows.

In order to realize Truth and to demonstrate it you must live it. If anyone appears careless, simply deny it and affirm order and harmony. Allow nothing in the external to disturb your poise and dominion. That is the way of love. When you refuse to see negative things they will disappear, and you will be surprised to see how you will change. Your mind,

body, and affairs are the expression of your thoughts, so if you are not happy, change your mental habits. This may not seem practical to you at first, but if you will faithfully practice the Golden Rule and send only thoughts of love to everyone, you will witness practical results. You can cultivate the habit of seeing the good, the true, the bright side of every subject, and when with your friends you can bring this side out in conversation, thus keeping yourself positive and poised, and at the same time sowing the seed of Truth in the minds of others.

The "leading of the Spirit" is not something mysterious. When you open your mind to the wisdom of God in the silence, you should claim in faith that you have received, and trust that the Spirit does guide you. "Christ Jesus . . . was made unto us wisdom"; and the more you affirm that Christ is your wisdom the more you will realize the order and harmony that result from the directing power of divine wisdom. But do not be surprised and disappointed if everything does not work out according to your old ideas. The all-seeing Mind should not be judged by the dim and short vision of the mortal. What may at first seem to you failure may prove to be a clearing away of rubbish that will open the way in mind to a larger life.

Jesus showed by His life and teachings that it is the will of God for men to be well. A clear understanding of this is necessary if one wants to demonstrate health. Where there is a belief that God wills sickness and suffering, His love and power are shut out of consciousness. Spiritual healing depends on faith, and there cannot be faith while the mind is

holding thoughts directly opposed to the possibility of healing. It is therefore very necessary to dwell much on the love and power of God so that a steady, unwavering faith may be established.

The subconscious realm of mind is the realm that contains all past thoughts. First, we think consciously and this thought becomes subconscious, carrying on its work of building up or tearing down, according to its character. The subconscious mind cannot take the initiative, but depends on the conscious mind for direction. When one is quickened of Spirit, one's true thoughts are set to work and the subconscious states of error are broken up and dissolved. In one's daily silence and communion with God, thoughts from the subconsciousness come into the conscious realm of mind to be forgiven and redeemed. Flesh heredity is denied and inheritance from God affirmed, which enables man consciously to draw divine ideas from the one Mind. These ideas are established in consciousness and the whole mentality is at one with Christ, the divine-man idea.

All wisdom is implanted in us by divine intelligence, which is another name for God. In the degree that we awaken to the consciousness of our inherent wisdom, in that degree we are responsible to the Father and are required to render unto Him the fruitage of our wisdom. All of us unfold according to our understanding and realization. Whether our understanding is small or large, we must measure up to or demonstrate that which has been given us. "To whomsoever much is given, of him shall much be required."

The phrase "body of Christ" has a threefold sig-

nificance. First, as regards its application to the body of Jesus, in Matthew 26:26, 27 Jesus called the bread He had blessed His body and the wine His blood. Out of this came the symbolic rite of the Lord's Supper. All symbols are useful to the extent that they point man to the realities for which they stand. When this reality is discerned the symbols are understood. Jesus dwelt continually in the consciousness of being the very substance and life of God. "He that hath seen me hath seen the Father." Through the conscious realization of His oneness with God His body became a "body of life," spiritual substance, His blood the life of God. This is the body and blood He gave as a "ransom for many"; the understanding that the Christ body comes not by the grave but through our daily realization of the omnipresence of substance and life and our union with it.

Secondly, the words "body of Christ" refer to man's spiritual body. "Until Christ be formed in you." When we appropriate words of Truth, "eat them," so to speak, we partake of the substance and life of Spirit and build the Christ body. This is partaking of the body and blood of Jesus Christ, the true sacrament that vitalizes the body by renewing the mind. Every student of Truth builds the Christ body as he constantly abides in the Christ Mind through daily meditation upon words of Truth.

Thirdly, the phrase "body of Christ" applies to the group of people who find perfect unity in Spirit, free from all the limitations and authority of creed. Such a group is free from bondage to the letter and subject only to the Spirit of truth. Jesus Christ is

the head of this body, and its members are joined through a recognition of universal Spirit. This "body of Christ" is sometimes referred to as the "church of Christ." This latter term is commonly misunderstood in that many sects call themselves the "church of Christ," each believing they are the chosen of God. God is not partial and does not choose. Man exercises that privilege, and if he chooses to conform to the "law of the Spirit of life in Christ Jesus" he becomes a member of the church of Christ and is recognized by the Father. There is unity only in Spirit, and "God is Spirit." All personal opinions upon which creeds are based disappear before the spiritual understanding that the only real unity is the body of Christ, His church. All who measure up to the Christ standard, forsaking everything pertaining to the personal, limited self, bringing forth the unlimited fruits of the Spirit, are members of this body, the "body of Christ." Through this body is to come the "restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old."

Four Small Prayers

Eve Riehle

May love be automatic in my heart;
May gratitude be part of blood and bone;
May faith be part of me, as close as breath;
May courage be my spirit's cornerstone.

The Way of Life

ELSIE HAWES SMITH

A PHILOSOPHER TELLS US that the four essentials of life are work, play, love, and worship. What else do we need to add? Let us balance these four requirements against a full, successful, and happy life.

Do we need to work? Most assuredly! Some persons will say, "Oh no, give us a chance to get away from work. We are so dragged down by it." There lies the secret of their distress. They are overburdened, disheartened, or discouraged because they let themselves be that way. Their attitude is keeping them so close to the earth that they never lift their eyes to see the blue sky overhead. They would be more unhappy if they could not work! People need to be busy to be happy.

It is true that many persons carry a heavy burden of work and are obliged to do hard, humble jobs that are neither uplifting nor inspiring. Yet, in tasks like these many have found satisfaction and happiness. Two bricklayers were working on a cathedral. When asked what they were doing one replied, "I am laying bricks." The other said, "I am building a cathedral." One could see no farther than the humdrum job; the other visioned the completed edifice and he was glad of his part in its building.

I once knew a mother of six children who daily went out to do housework for more fortunate women. At night she did her own work, sitting up

until midnight mending, making over clothes, and cooking for her little ones. The family was desperately poor, but the mother would not accept the results of poverty. She wanted her children neat, well-clothed, and educated. She had a high aim, a vision that she held in her heart while she toiled hard to earn the money she had to have. She was always cheerful, always smiling, and she took a real interest in doing her humble tasks well. She was glad to work because it was a means to an end.

There have been many stories of women who spent their nights cleaning office buildings in order that their children might have the necessities of life. To these women, work was a blessing. They kept their sights high and their eyes on the goal.

One woman says she works better under pressure. When she has a busy day she whirls into the tasks bright-eyed and energetic. When the day is done she finds that she has accomplished easily all she set out to do. Another woman says that when she has a hard day's work ahead she always lies down for a few minutes' rest! Relaxation is the answer to much work. When tensions build up, it is time to "let go and let God." We cannot depend on ourselves alone. God is there, a partner in all situations. Relax and let His Spirit flow into your heart.

Spirit is never tired. When we relax and repeat to ourselves, "I am trusting in God, He is my strength and my help," we feel a new peace and a new strength surging through our bodies. A shared task is always lighter. With God to help work is easier.

Let us be thankful for the health that enables us to work. Many persons go through life with

great physical handicaps. A young man is so crippled by arthritis that he can only lie down or stand. His stiffened fingers make his movements difficult but he runs a "ham" radio station that has helped many people in times of disaster. A young woman crippled by muscular dystrophy sells gifts and magazine subscriptions from a wheel chair. A man learned to repair radios with his toes because his hands were useless from spastic paralysis. Thousands of blind and disabled persons are finding in work a way to be both happy and useful. They have made of work a splendid accomplishment and have transformed themselves into self-respecting citizens.

Students of sociology have found that persons deprived of work tend to deteriorate rapidly. The discarding of experienced and capable workers by our modern system of retirement is one of the tragedies of our time. The result has been the establishment of more clubs, centers, and small business ventures where men and women still young at heart may find interests within their physical and mental capacities.

Edgar Lee Masters wrote these inspiring lines:

"My boy, wherever you are,
Work for your soul's sake,
That all of the clay of you,
All of the dross of you,
May yield to the fire of you,
Till the fire is nothing but light."

"All work and no play makes Jack a dull boy," is more than a trite copybook maxim; it is an eternal truth. Everyone needs a change from routine, needs to have a little fun. Play is life's great refresher.

Many people cram into their annual two-week vacation all the activities that they can manage, working harder during their absences from the job than at any other period of the year. They come back enlivened and rejuvenated, because they had the opportunity to be released from duty. How much of a tonic is afforded by a movie, a club meeting, a ball game, or an afternoon at bridge is proved by the heartened spirit with which we return to our tasks.

Play need not mean a game, a party, or a trip. One woman who was confined closely at home said, "When I need a relief from my jobs I go to the top of the hill and sit on a rock and think." There she found a new beauty and a fresh viewpoint, a reminder that God is with her. Play may mean an afternoon spent with a good book instead of the mending basket. It may mean tending a beautiful garden, although the work involved may be heavy. It may mean hooking a rug or painting a picture or lying in a lawn chair doing nothing. Play is a change, a relaxation, a readjusting of our thinking and of our values. Play is necessary to efficient living.

The Bible tells us, "And the greatest of these is love." Can you imagine a world without love? It would be a place of chaos, of stark savagery and brutality. The world as it is could not exist without it, for God established the world and holds it in wondrous order, and God is love.

Love in one of its many forms is the basic characteristic of all positive qualities. We do not feel honesty, generosity, kindness, neighborliness, or sympathy unless love is there. Even courage and ambition have their beginning in love, for who

would think the effort worth while if there were none to care, to encourage, to admire, or to benefit from the struggle?

A recent popular song tells us, "Love is a many-splendored thing." How splendored, how wide and all-embracing, few persons stop to realize. Paul gave us the greatest definition of love ever uttered when he told the Corinthians, "Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."

Here we have a complete pattern for living. "Look for the best in those about you," he told them in effect. "Do not be envious or critical. Look on the bright side and don't enlarge upon the evils in the world. Don't be proud. Be honest, truthful, optimistic, patient, and steadfast."

The splendor of love lies in its expansiveness. It grows by giving; the more we send out from our hearts, the more comes back to bless us. In many homes in the poorer parts of our cities, where poverty sits like a specter just outside the door, love lights the humble room where the family lives. I know of one family of five children and the parents crowded into two small dark rooms. It seems like an impossible situation, yet those children are bright-eyed, obedient, and happy because love surrounds them. From many such homes fine citizens have come because somebody cared.

There was a very wonderful woman who lived a full and happy life because she let her love go out to others. At middle age she found herself alone except for an aging father. She had plenty of money, but she had no other close relatives. She could have spent the rest of her life being sorry for herself and lonely, or dashing around seeking pleasures to fill her empty years. What did she do? She took unfortunate children into her home, seven in all. She gave them clothing, schooling, good training, and most of all, a happy home. It was a responsibility that tied her down to life in a small town, but it brought her a full life, the chance to serve, and the chance to love. It brought her a return in love and care from these young ones she had nurtured and the affection of an entire community of which she had been a vital part.

Nobody need be lonely and unloved, for by giving affection we receive it back a hundredfold. A middle-aged couple lost their only child under tragic circumstances. It seemed that the light of their lives was permanently out. What could they do? How could they go on? They took positions in an orphans' home where they could give care and comfort to little children whose hearts were as lonely as their own. By giving love they found a way of life.

In our town this year a service club sponsored the temporary adoption of children from the city slums for vacations. One little girl had never walked on grass; a boy was thrilled beyond words because he had a bedroom all to himself; another could not get over the wonder of plenty of room to run.

"Do you really own all this?" he asked of the

children into whose family he had come. It seemed that he could not get enough of running around in the big back yard.

These underprivileged children saw cows being milked. They rode on loads of hay. They went to church in quiet beautiful surroundings. They played in open fields and swam in uncrowded pools. They walked on tree-shaded streets and were taken shopping in clean, uncluttered stores.

What these weeks in the country will mean to these children from crowded tenements only time will tell. What the taking of these children meant to the foster parents is a story all by itself. It brought them joy beyond all expectation and gave them deep satisfaction. The children will be coming back next year, and other parents are planning to take children. This is a country-wide movement that is spreading every year.

The world is learning to know more of love as time goes on. Older persons will remember that in any community there were always poverty-stricken children in school, dirty, ragged, and half-fed. Nobody did anything except to give such families the tag ends of a church supper or a few discarded clothes. Now we have community chests, district nurses, and other agencies constantly on the lookout for the needy, the sick, and the underprivileged. Our foreign missionary societies no longer pack barrels and consider their duty done. We try to have an interest and an understanding of the peoples of the world. Love is indeed a many-splendored thing; it is the secret of successful living and the hope of the world.

A belief in God is surely a basic need for all peo-

ple. The atheist and the agnostic lead narrow, cramped, and bitter lives because they narrow their horizons by their refusal to acknowledge the divine Spirit that is within their reach. The old differences are passing away. God grows nearer to us every year. It is no longer a question of what we believe about Him, but that we believe in Him. We are building a new respect for the wisdom found in the Upanishads, in Taoism, and in Confucianism. We realize now that the red men whom Roger Williams and others tried to Christianize had a very great respect for their own Great Spirit whose worship was adequate for their way of life. We know now that any form of belief in a god is uplifting and is to be respected within its limits.

God is very necessary to us. The nearer we come to Him the broader our outlook on life becomes. We become more successful in our accomplishments and more charitable in our regard for those around us. There is so much power, so much cheer, and so much gladness right here waiting for us to accept. Someone has said that we draw from Him according to our capacities and our wills. The worship of God is indeed a many-splendored thing. With so much beauty, order, and wisdom all around us, why cannot more people see it? Why cannot more people turn to Him in thankfulness and love? Why do we who know the way often let ourselves become discouraged, upset, and tired when we know that God is offering us comfort, serenity, and peace?

For us who know the power that is God, it is a case of setting our thinking straight and accepting His forgiveness and help. For those who do not know

His way it is a case of finding Him. A woman said to me one day, "For years I worked and struggled and tried to better myself but I just did not seem to get the breaks. Nothing worked. I was completely discouraged. Then I came upon some Unity literature. That article I read was Godsent. It changed my entire life." She had been trying too hard, relying on herself alone. She was a Christian woman but she had not found the way to God. She had no idea of how to really worship Him and to take His help for her needs. Now her whole outlook on life is changed because she knows God and turns to Him for guidance and a very real worship.

Flashes of illumination come to only a few of us. For the greater number of us the consciousness of God and His power comes as a steady growth. We need to keep ourselves on a high level, to remember Jesus' promise, "Ask, and ye shall receive," and to guard our thoughts from negative influences. To seek Him, to know Him, and to trust Him is to worship God and to put our lives in His hands.

These four requirements are like an ascending scale. Each is important in itself. We need work to fill our days and to make our lives worth while. We need play to receive relaxation and rest for a new try. We need love to encompass our hearts and to open our lives to the service of others. We need to worship God who is our strength, our wisdom, and the companion for our days. This is a fully rounded life.

I will make straight all his ways.—ISAIAH

The Spirit of Faith

L. STEVENS HATFIELD

"YE SEE THAT by works a man is justified . . . For as the body apart from the Spirit is dead, even so faith apart from works is dead."

Things seemed hazardous and hopeless to the little group in the storm-tossed boat on the Sea of Galilee. Winds were tossing it, waves were breaking over it mercilessly. Frightened apostles turned to the man Jesus, who was sleeping peacefully in the stern. They cried, "Carest thou not that we perish?" He did care, for He arose at once and quieted the storm so that the sea became calm and safe once more. His rebuke at their fright was gentle but meaningful, "Why are ye fearful? Have ye not yet faith?"

Today we often are faced with the question, "Why can't people of the present time work miracles as Jesus did?" Occasionally we hear of or personally know of some event that seems to be miraculous, but miracles should be the exception of our lives rather than the rule. They would be the rule if we had not overlooked in our spiritual endeavors the simple truths that Jesus taught. When the cares of the world press heavily upon us we too often forget the promise that all things are possible to us as long as we exercise the faith of Jesus. Paul said, "Christ liveth in me: and that *life* which I now live in the flesh I live in faith."

The secret of having faith is to believe that good

can be brought forth in spite of apparent limitation. To obtain the divine help necessary to manifest healing, solve a problem, supply a need, or find our way through some maize of difficulty, we must believe that the way can be found. When we do not really believe that we are capable of attaining the good, we give up trying—and then we cease to have faith. When we focus our entire attention on worry, our mental vision becomes focused on hinderances, we cannot see the solutions that faith would enable us to see. We see only the difficulty ahead of us, and we forget this promise: "According to your faith be it done unto you." If our faith is in the negative aspect of a problem, a negative solution will come forth. That which we have faith in, we manifest, whether it is good or bad.

The faithful person has faith that God, the good, will triumph over evil. He does not think of evil as having presence or power, for he believes that God is omnipresent and omnipotent.

The way to get rid of doubts is to think less and less of troubles and more and more of God. You will find that your faith increases as your doubt decreases. Let your faith for today be the faith that was described by the writer of Hebrews, the faith that "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens." God now, just as then, has given His children invincible faith. It is our duty, and it should be our pleasure, to lay hold this faith and express it.

If you are unhappy today, this is because you have belief that something other than God has presence and power in your life. Obviously, your faith either is placed in God or in something opposed to God. When you feel that you are without faith, that is the signal for you to get busy and dig faith out of the discouragement, unbelief, and fear that are covering it. You can do this by frequently affirming that you have faith in God, by affirming that He is the one and only power in your life. "Be not faithless, but believing."

The amount of faith you have depends on how much you use it. Faith is infinite, inexhaustible. The more you use it the more it increases, the stronger it grows. It is a mighty power more than equal to any demand you can make on it. All your demonstrations are made through faith; faith that the thing you are interested in doing can be done, can be brought to fruition. During even those times when we seem to have many problems pressing upon us a single answer can solve them all. The answer is faith in God, for faith in God means faith in health, faith in supply, faith in happiness, faith in justice, faith in the love born of the Spirit of God. He placed it within us so that we might always be conscious of the divine power that is ever at hand. Because our faith is divine it cannot be lost or destroyed. It may grow rusty with disuse, or become dull from a coating of bitter, negative thoughts. But it can be restored to its flaming purity, given new life by our realization that Spirit is all good and good is the supreme power in the world.

One of the wonderful things about life is that

every day is a new beginning, every day offers new opportunities, new blessings. No matter what our experience may have been yesterday, no matter how many disappointments we have had in the past, no matter what the outlook for tomorrow may be, we can regulate our lives by placing our faith in God and going forth with the assurance that we go to meet our good. Our attitude of mind will determine the extent of the good that we experience and the joy we find in living. With faith in God and courage in our hearts, we are able to meet all things. If the night is dark, faith is a guiding light. If it be high noon and the road seems long and wearisome, faith is the heart's sanctuary, courage is the way-shower. By night or by day, whether it be a short walk or a long journey, faith in God makes the travel meaningful, the goal sure.

Jesus asked His disciples, "Have ye not yet faith?" This is a question we may well ask ourselves if life is not what we would like it to be. Where is your faith? When you read pessimistic predictions about the world, do you believe them? Or do you believe the voice of God in you as He tells you that good is the ultimate outcome for mankind? When you are confronted with the prospect of change in your personal life, or when problems present themselves, do you expect good or bad outcomes? Do you have faith, or do you doubt? Faith is a dynamic quality. It refuses to accept opposition, and it overcomes every obstacle. It rises triumphant above seeming defeat, and out of chaos it brings victory. Faith is our heritage, and when we accept it and use it, it will grow and increase until it transforms all nega-

tion into good. "This is the victory that hath overcome the world, *even* our faith."

Sometimes, in spite of all our efforts, doubt and discouragement creep into our minds, and we feel that our faith is weak and wavering. During these times it is important for us to take definite steps toward strengthening and renewing our faith. We should set aside a definite period each day for spiritual communion, for reaffirming that our faith in the power of God, the power of good, is strong and dauntless. Whenever negation seems to be gaining ascendancy over good in our lives, we should change the tide of affairs by vigorously renewing our faith in God and acting on the ideas that come to us.

Often when we pray we keep looking for outer signs. We forget that "faith is assurance of things not seen." We need to bring our attention back to God, to center it on His great wisdom, power, and love. We need to relax our vigil and trust Him completely, for no matter what seems present in our lives, we can be utterly, unreservedly, steadfastly sure of the goodness of God.

Do you have problems of disease, lack, inharmony, limitation of any kind that you desire to solve? Be assured that you can solve them, for within you is the same power that Jesus had, and He left you this promise: "He that believeth on me . . . greater *works* than these shall he do."

Cast out all thoughts of doubt and fear. Have faith in the Christ power dwelling in you. Faith in this divine power will bring your good to pass. As you meditate on the goodness of God your faith and trust in Him will increase. Regardless of ap-

pearances or circumstances, He is ever ready to manifest Himself in your life and affairs in the forms in which He can best serve you. All things, small or great, are possible if you will continue to have faith.

"Blessed is the man that maketh Jehovah his trust."

The Burning Bush

F. T. Smith

As I was walking by the way,
My eyes beheld a burning bush.
It was a golden autumn day,
The hills and woods were all ahush
And in such splendid glory clad
As made the soul within me glad.

I halted by the bush and saw,
Like that which he of old beheld
Who made the Israelitish law—
By vision of the Lord impelled—
It was in no least measure doomed:
Burning, it yet was not consumed.

Then, as I gazed in ecstasy,
Suddenly to my heart there came
And spoke in wondrous words to me
From out that heatless tower of flame
The selfsame voice that Moses heard
When he received the sacred word.

Oneness with God

NENA L. HART

TRUE ONENESS with God is not only intellectual assent but emotional practice also. It is inspiration followed by action, both in our physical relations with persons and circumstances and in our own inner world of will, feeling, emotion, and habit.

We sometimes find it easier to be one with God in the rich trappings of outer form and ritual than in the stark, unadorned beauty of the inner man. But it is only after the true pattern of inner communion has been established that outer symbols can assume their proper original meaning.

Perhaps we have not realized that splendor exists within, in the heavenly realms of the indwelling Christ. Perhaps we have been so intent on outer beauty that we have overlooked the glory that lies in the secret places of the soul. It is only in these inner realms—on the altar of the heart—that we can offer the sacrifice about which the Psalmist sings.:

"Behold, thou desirest truth in the inward parts;
And in the hidden part thou wilt make me to know wisdom.
Create in me a clean heart, O God;
And renew a right spirit within me.
O Lord, open thou my lips;
And my mouth shall show forth thy praise.
For thou delightest not in sacrifice; else would I give it:
Thou hast no pleasure in burnt-offering.

The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise."

The Psalmist uses the word "broken" here in the sense that the words humble, receptive, willing, and obedient are used.

When we get quiet and listen in an open, receptive state of mind, we enter the "secret place of the Most High," the only place where we can commune directly with the Father. God's voice is heard in the silence of prayer and meditation. It is heard in the quietness of introspective thought. It is heard when the mind is stilled, and when it is free to contemplate the glory within. This is "a still small voice."

Elijah did not hear this voice in the strong wind that rent the mountains and broke great rocks into pieces, or in the fire, but only in the quietness that followed these things. The marginal note on this phrase in the Bible states that it was "a sound of gentle stillness." "And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out." This act symbolized the fact that Elijah took his attention away from all outer things and centered it wholly within before he communed with God.

True oneness with God can be thought of as nothing less than union with Him. Our word "union" comes from the Latin word *unio* which means "oneness." It is also interesting to note that although the Standard Version of the Bible uses the phrasing "in the Father" and "Father in me" in John 14:10, 11, in Goodspeed's "The New Testament, an American Translation," this passage is translated: "Do you

not believe that I am in union with the Father and the Father is in union with me? I am not the source of the words that I say to you, but the Father who is united with me is doing these things himself. You must believe that I am in union with the Father and the Father is in union with me, or else you must believe because of the things themselves." Goodspeed also gives the two following passages: In John 17:21, "Let them all be one. Just as you, Father, are in union with me and I am with you, let them be in union with us, so that the world may believe that you sent me," and I John 4:16b, "God is love, and whoever continues to love keeps in union with God, and God with him."

It is only through true prayer, which is intimate, personal, focused prayer, that we can attain this conscious union with God. It is exercised by turning on God the whole attention as well as the whole thinking and feeling nature; all else must be dropped out of consciousness. It is the merging of human mind with Divine Mind in an asking and a response. It is consciously wanting and desiring with all our being that God's perfect will be done through us and for us.

God is complete, absolute good—all that there is. And God's will for us is nothing less than good of every possible kind expressed in and through us. In reality, there is only one Mind in the universe, only one will; and when we align our human will with the Father's will, it is not wiped out or canceled, but is lifted up and enlarged. We begin to will for ourselves what the Father wills for us; namely, goodness, and this quickens and sharpens all our other

efforts. Then do we begin to seek God more and more in prayer because we want to feel our conscious oneness with Him. The more we seek God, the more we realize that God is the only real thing in the universe, that He is completely good. No one needs to tell us that God is good. We ourselves are knowing and experiencing that goodness by being a living part of it through our prayers. It simply is, and we are. God bears witness to His nature; He reveals Himself directly to us as pure goodness. This awareness comes to us not from the outer realm of things, but from a much deeper center of spiritual life and activity within us that is the Christ. With this awareness comes the knowledge that what seems to oppose God is false and unreal; it has no life of its own. We see clearly that God could not possibly have created anything to oppose Himself. We see that it is only man's darkened understanding and limited use of divine ideas that has given rise to a belief in two powers, good and evil.

Belief in dualism is the false concept that there exists a separation between God and man. It is the false concept that separation between man and man exists also. The one Truth can only be the union of God with all His creatures and all His creation. In conscious oneness with God we come to see the innate goodness of our Father who wishes to bless the whole of His creation and not just one specific part of it. We stop saying prayers designed simply to achieve private ends and we recognize instead God's overall plan of goodness. This recognition lifts our prayers; they become enlarged to include not only our own desired good, but the good of many. We

come to see that the common good is our greatest good.

Every man was created to be the channel for God's expression. He "chose" each person, or in other words, created each person for this specific purpose. Although all men were chosen for this, sometimes they are not aware of it. Not only does God choose us, we must choose Him. The moment man chooses God is the moment he begins to let go of all the false barriers that ignorance, inertia, and willfulness have raised between him and the active expression of God's goodness.

The Holy Spirit is the whole Spirit of God in action throughout His entire creation. It is God's nature in activity, everywhere perfectly expressed. The Holy Spirit, the connecting link between the Father and the Son, contains within Itself every attribute of God, with the corresponding executive ability to bring these attributes into visible expression through man, God's highest creation. The moment man chooses God, that moment does the activity of the Holy Spirit begin to work in him. That moment does it start to bring forth from the center of his being into the outer realm of expression the perfect, fulfilling ideas of the parent Mind.

Before contemplating the physical facts of life, man should contemplate the subjective side of life, the spiritual side. The subjective side of life is the realm of cause, and is apprehended and expressed by the spiritual faculties of faith, love, wisdom, imagination, intuition, will, and the like. The objective side of life is the realm of effects, of material things of form and shape, and it is apprehended and ex-

pressed by the physical senses. It is through the spiritual faculties on the subjective side of life that Christ is first drawn forth and then manifested—but manifested through the outer objective faculties. In this whole process spiritual inspiration is continually translated into outer physical action.

Man "in spirit and truth" is always one with the Father on the invisible side of his nature. However, he may or may not recognize this with the conscious mind, the emotions, and physical senses. It is when man openly and awarely, with all his faculties—mental, emotional, spiritual, and physical—recognizes and expresses his eternal, reciprocal relationship with the Father that he is in conscious oneness with Him. It is then that he is the intelligent and apprehending focus of God-Mind. He receives original spiritual illumination and guidance directly from God on the invisible side of his nature; and he immediately expresses this in righteous action through the conscious physical functioning of mind and body. There is only one Mind, and he is completely at one with this Mind in every department of being. What spiritual man is in the ideal, Jesus was in the flesh.

One can well ask: How is this conscious oneness with God to be achieved—this supreme attainment for which every human heart yearns? We can only answer that there are many paths leading to the "mountain's airy heights"; every man seeks and finds the path that is best suited for him and every man chooses his own speed for climbing. The goal is the same in every case, though the way to the goal may differ in varying degree with each individual. To try to give specific directions to another or to try to fol-

low the path set by another is not truly fulfilling, for each person follows best the path he chooses for himself.

However, there are many general aspects and practices of Truth that spiritual-minded persons through the ages have observed and set down for the help of others. Our own Unity literature is rich with these observations. Our Bible, and especially the four Gospels, is filled with this higher wisdom. Here the writers could scarcely encompass in human words the beauty of the living Word they saw moving among them. It is for us now to probe into the clear, gleaming depths of what they could at best only inadequately describe. It is for us now to draw out for ourselves the drops of living water that are to be found in the living ideas they were trying to express, rather than in the exact words they used.

The fabric of this higher wisdom that we seek is woven of many threads. Some threads may be pointed out and described to others, and some must be discovered by each man for himself. Among other things, this fabric of higher wisdom means having faith in the complete love and goodness of God as the only reality. It means having faith in our own divine sonship. It means believing and practicing everything that the Spirit of truth reveals through Christ. It means turning away from the outer things we have leaned on and depending more and more on the Father within. It means patiently and persistently denying all we see that is unlike God in us, in those around us, and in our environment. It means being filled with the steadfast determination to bend every faculty toward attaining conscious

oneness with God, not because He demands it of us, but because divine love reveals it as the only worthwhile effort.

Sometimes our human aims and desires are good, but we just have not lifted our vision high enough. Many times our purposes are not deliberately selfish. We have not yet learned to desire the greater good that will bless others as well as ourselves. As we study, practice, and grow, we learn to put God first and other aims second. We begin instinctively to desire the things that are for our highest good and that include the common good. We see that we are not really giving up anything; we are only putting things in their proper places. We learn that God desires specific good for us—spiritual understanding, health, peace of mind, prosperity, and creative activity—even more than we desire it for ourselves, but He wants us to have these things through the awareness of His power and presence in our lives.

Divine Mind, the creative cause of all the good we are or ever can desire, is already within us for all time. However, to "have this mind in you, which was also in Christ Jesus," means not only having the divine idea potential in mind, but also having the divinely satisfying responsibility of actively cooperating with God in bringing this Mind into active expression in mind, body, and affairs. God's will in and for every man is all good, but man must play an active, willing, loving part in bringing that will into full expression. It is when we consciously recognize omnipresence within us, which is God, and painstakingly try to give it clear, outer expression, that we are able to manifest it more adequately. It is

through conscious identification or conscious union with the pure consciousness of God that we can partake of His light as understanding, His wisdom as good judgment, His love as the only basis for our feeling nature, and His life as animating and sustaining our bodies.

Each man must work out his own salvation, because no other person in the universe (not even God Himself) can do it for him. True religion is the individual man's own personal experience and expression of God, and this can come about only by that person's own conscious, co-operative effort with God. Salvation, or the saving from the false belief in duality that means separation from God, comes only from direct personal knowledge of the Father's presence within. We ourselves are to find it there and we ourselves are to learn to work with God and let Him express Himself through us. It is only through the utter honesty of self-analysis and personal appraisal that take place in the "secret place of the Most High," shared by no one but the individual and his God, that he can continue to grow until he reaches the full stature of his divine destiny.

This does not mean that we are not to seek the help of books, religious periodicals, lectures, and teachers. This does not mean that we are not to enjoy spiritual fellowship with other persons. It means that we are to recognize only one will, one presence, and one power moving through all these things to accomplish its own perfect ends. It is just that we are to turn within for our inspiration. We are to have more confidence in our own spiritual awareness and judgment.

There are many wonderful results to be had from practicing conscious oneness with God. We learn that life alone can beget life. We learn that eternal life, which is God's pure and perfect life—without beginning or end—is not something to be attained by us in some distant future. It is vital, living quality that is to be more abundantly expressed by us right where we stand, in ways that are recognizable and easy for us.

We learn to behold and have faith in the only reality of our being that our loving Father ever sees, no matter how many times we may fall short of the goal of attaining this pure and perfect life. This reality is the whole and perfect fulfillment of His thought in and through us, His children. We learn that His Spirit was not given us to be used selfishly, but it was given that we might play our rightful part in establishing the whole and perfect fulfillment of His thought for His whole creation. Not only are we to be personally blessed, but the living universe is to be glorified just that much by each person's own manifestation of God.

We learn to be at peace no matter where we are, no matter what we are doing, because we know that we are being brought forth according to God's plan and we know that His plan lovingly includes all our own plans. More and more we come to know and to steadfastly rely on the knowledge that absolutely nothing can prevent or defeat His good purposes in our lives, no matter what the passing appearance. The omnipresence of God ceases to be just a concept that we have believed in and becomes instead a personally experienced reality. We learn that not

only must we seek and gain conscious oneness with God by practicing daily the many little things that make for Truth, but we must in the beginning reach out as simply as children and feel His nearness and His infolding love always with us. "Before they call, I will answer; and while they are yet speaking, I will hear." Conscious oneness with God comes about not only through doing but through knowing.

"Pray without Ceasing"

Lenore Hinckley

To "pray without ceasing," just what does it mean?
'Tis not just a posing, a thing to be seen.
To pray without ceasing is something we feel,
A state when our consciousness wakes to the real,
A state of pure knowing, assurance untold;
It's when we let Spirit within us unfold.

To "pray without ceasing," just what does it give?
It gives us the wisdom to joyously live.
To pray without ceasing contains its reward
Just in the doing as we speak to the Lord.
He gives us the courage and wisdom we need,
He gives us His all when we follow His lead.

To "pray without ceasing," just what does it mean?
'Tis keeping the heart and the mind clear and keen.
To pray without ceasing is turning within
To hear what He's saying through all the world's
din;
'Tis knowing His voice, gladly doing His will,
And letting Him use us, His good to fulfill.

MARY L. KUPFERLE

AS SEVERAL MEN and women walked thoughtfully down the street after church services recently, one of the women was heard to remark somewhat vehemently, "I just can't believe that I am that bad: I know I make mistakes and am at fault many times but somehow I just don't believe I am as bad as all that!"

Evidently this churchgoer was rebelling against having been told of the failings of the human self, and she resisted the implication that she was unworthy of the good for which her heart longed, good that something within told her was her birthright and heritage.

Hardly anyone can gracefully receive a reminder of his faults and shortcomings; yet there is a deeper reason for resenting a reminder of our faults and shortcomings than the fact that our pride has been hurt. Man in his innermost heart knows that he is intended to express a nature that is Godlike, a nature that is worthy of admiration, respect, and commendation. There is something in you and in me that tells us we are greater than we appear and that we are intended to express perfection.

This thought of greatness is natural to man! Jesus recognized the greatness in man and knew its true spiritual source, namely, God. He encouraged it not only within Himself, but within others when He said: "Ye are gods." "Ye are the salt of the

earth." "Ye are the light of the world." "He that believeth on me, the works that I do shall he do also; and greater *works*." "Ye . . . shall be perfect, as your heavenly Father is perfect."

In an address many years ago to a group of divinity students, Emerson said, "Jesus Christ belonged to the true race of prophets. He saw with open eye the mystery of the soul. Drawn by its severe harmony, ravished with its beauty, He lived in it, and had His being there. Alone in all history, He estimated the greatness of man. One man was true to what was in you and me. He saw that God incarnates Himself in man, and evermore goes forth anew to take possession of His world. He said, in this jubilee of sublime emotion, 'I am divine. Through Me, God acts; through Me, speaks. Would you see God, see Me; or, see thee, when thou also thinkest as I now think.' . . . Thus is He, as I think, the only soul in history who has appreciated the worth of a man."

In His spiritual mission here on earth Jesus came not to destroy man's concept of greatness, but to save it. He came not to rant and rave and denounce the human frailty of man that was so evident to the eyes and ears of the world, but to bring to light what He knew was in man: namely, the divinity, purity, and beauty that He knew the Father had implanted, which was still within man and was destined to come forth into expression.

Two of the many amazing characteristics of this great Teacher were His persistency in minimizing the faults of His followers and His persistency in praising their goodness. Regardless of the wavering

consciousness of His disciples, He believed in their ability and capacity to receive what He taught, to live it and to express it.

Every time His disciples "let Him down," He remained true to His vision of the greatness that dwelt in them. Every time they quaked with doubt and fear, He encouraged the stability and faith He knew they possessed. Each time they wavered He helped them to "hold fast" and He showed them how to be more steadfast in that which they believed. When they seemed utterly unworthy of His love, He loved them even more and He was able to do so because He knew of the greatness within them.

It is time that you and I begin to think more fully than ever before of the greatness in us, as well as in others. It is high time we begin to look on one another and see the good that is manifested, even as we occupy ourself with calling forth the innate perfection that we know dwells in each individual. It is needful that we follow the Christ pattern of believing in the greatness of every man if we would be called "disciples" of the Christ way.

Instead of devoting our attention to condemnation of the human faults and failings, we can steadfastly affirm, "I adore the goodness I do see. I call forth the perfection innate." We can stand before one another and appeal to this perfection. We can be among others and see their capacities and capabilities as sons of God. We can walk with our neighbor and recognize that we walk with one who has within him the potentials of the Christ. We can talk with a stranger; we can believe in and call forth the divine within him.

A friend recently told of a gentle priest she knows who gives a great deal of time to those who simply wish to talk to him. During the summertime he has the habit of inviting these people to eat with him on the slope of a hill overlooking the lovely Ozark forests. There he encourages the visitor to talk and dream and he invites that person to express his deepest thoughts. At one time the housekeeper became quite disturbed that these talks took so much time, and she was also disturbed that the priest seemed unmindful of the types of people he invited to be his guests. He seemed to disregard entirely a person's background and reputation.

When, in a moment of impatience, she expressed her disapproval of these talks, the gentle little man reproved her very simply in these words: "No matter who or what these people appear to be, I am always entertaining the Christ." He regarded it as an adventure, an adventure in which he was ever seeking the perfection and beauty of man. He said that this perfection and beauty could be revealed in the most unexpected of ways, and although sometimes he had had to look very hard to "go beyond appearances," he had never been disappointed.

Such an adventure is open to us every day of our lives. Wherever we are, and whatever our assigned duties are, the seeking of the greatness in man is an adventure in Christ that is filled with unfailing rewards and abundant blessings.

At present, a Truth student I know is required to live with her son and daughter-in-law and has met with only bitterness and resentment in the home because of her presence there. She is praying and

working diligently, day by day, in the very midst of this inharmony that she may behold the greatness she knows dwells in each individual. She is "holding her peace" and actively seeking the Christ in all. She finds that her experience is an amazing adventure in love, an experience that is bringing good in overflowing measure to herself and to everyone concerned. Unknown to her, her light is reaching farther bounds than she had ever dreamed it would.

Jesus never pretended to accept the faults of His fellow workers or to tolerate them as part of their nature. He never condoned their mistakes or glossed over their inadequacy. He rebuked them severely on occasion but He always tried to teach them some Truth. His supreme success, however, was based on His deep faith in God-in-man. This faith was due to His recognition of the truth of man's being, the truth that each individual contained the same greatness that dwelt in His own being. With this faith in God-in-every-man He could reprimand without being a faultfinder and He could instruct without preaching. Behind every word of wisdom lay His faith in those to whom He spoke. Looking on them, He loved them, not for what they had failed in, but for what He knew they were destined to, and would, succeed in.

Always His emphasis returned to the greatness in man. He spoke of it as dwelling within Himself. Those who did not understand called it "blasphemy." Those who ignorantly accepted it as a personal boast ridiculed, condemned, and crucified Him. The louder the appearance spoke against the great-

ness of this man, however, the more certainly that greatness silently proved itself. Neither persecution, nor disbelief, nor scorn on the part of the multitudes, nor the cross, nor the tomb could dim the light of the greatness of Jesus; nor could it dissuade Him from the stand that He was the Son of God, the picture of every man's true nature and being.

As was true of Jesus, there is greatness in you, greatness you have not yet dreamed exists, greatness that will rise to the heights to overcome any situation, any condition, any obstacle, and any difficulty in your life. The greatness in you is greater than any person, any thing, or any circumstance. Remind yourself each day of this greatness dwelling in you by affirming, "The greatness of God dwells in me." Tell yourself, a thousand times a day if need be: "I am greater than mere appearances of events and circumstances in my life, because God in me is great. I am great in courage, great in faith, great in understanding, great in love, great in peace, great in joy, and great in accomplishment."

The simple truth is that you are God's beloved, created in His own image and likeness, and you are His own son just as Jesus was. There is no touch of blasphemy or heresy here, for all greatness arises from one source only, namely, God the Father, and it is spiritual in origin and nature. It is God in you that produces greatness. It is God who accomplishes; it is not the personal, human self that accomplishes. It is God who lives and moves through you, and all glory is given to this One only.

It is the Father's deep desire to let His greatness shine, speak, work, live, and love through you. As

you praise and bless your spiritual capacities for greatness, and as you realize your true Christ self, you are glorifying God in your mind, in your body, and in your life's affairs. It is indeed for the glory of God that you possess greatness!

There is nothing righteous about belittling one's self. It is, in truth, a desecration of the wisdom and nature of the expression of God to declare: "I can't do it." "I don't have the courage." "My faith is not sufficient."

Arise to the heights of your indwelling sublime being, which is God within you, and declare with a new realization concerning yourself, "There is greatness in me, and because of it I can do all things, be all things, and accomplish all things." Accept this greatness now, "lift up your head and your heart," and step forth with the dignity of spiritual confidence. Think and speak and act as a son of God! Christ within you brings greatness. This greatness proclaims the glory of God: There is true greatness within you!

True Riches

Inez Clark Thorson

Man's wealth is not of gold, though he
Possess a goodly part,
But that which makes him truly rich
Is riches of the heart.

Waste or By-Product

KATHRYN SANDERS RIEDER

ONE OF THE great challenges in our modern world is being met in the way that waste is being turned into valuable by-products. Waste, which once presented a problem, is being made to yield new wealth in useful ways.

Too often we think of waste as nothing but waste. A short time ago a man smiled when he read in an old book of his father's that uranium was a worthless white metal not found in the United States. Yet today everyone is alert to the importance of uranium.

It is true that treasure is not always easily separated from waste material. But it was from waste material that the wonders of radium were given to the world. We think of Madame Marie Curié stirring and boiling down vats of ore with an iron rod almost as large as she, while braving the freezing weather in the courtyard outside the Paris shed that served as the laboratory of the Curiés. Work went on under these conditions for four years.

Although the Curiés knew of the presence of radium, they had to extract it in a form that could be weighed and measured in order to satisfy the scientific world and also make it of practical value. To extract the radium in this form, they finally thought of a way in which they could use waste to accomplish their purpose. They knew that ore from which uranium had been extracted still contained

radium, and they obtained permission to have this waste residue for the shipping charges. These charges were all they could afford, and the waste residue was willingly shipped to "those lunatic scientists."

Pierre Curié, who performed the more delicate experiments, would have insisted on giving up the long, bitter struggle, but his wife would not listen. Often she spent the entire day stirring the great mass in the freezing courtyard. But she said later that these years were the busiest and happiest of their life, for both were consecrated to their work.

They were, of course, successful. She prepared a decigram of pure radium and thereby made the first atomic-weight determination of radium. Although extracted from waste left after the uranium was removed, the new substance was some two million times stronger in intensity. Its powers are still the wonder and amazement of the world.

In the lives of many of us there are conditions that seem nothing but waste to us. Periods of disappointment and sorrow are barren times in any life until they are seen in the light of the by-products they can produce. Madame Curié had lived each day by the side of her great scientist husband. Then one day he was killed instantly in a Paris street accident. Once she had asked him if it were possible that one of them should go on alone without the other. So deep was their love, and so consecrated and mutual their scientific work, that this seemed impossible. Pierre had hesitated before answering this alarming question, but then he had told her that no matter what happened, one of them must

continue the work just the same, even if that one would feel as though he were a body without a soul. Marie did go on, and she resumed his lectures at the university at the exact sentence at which they had been discontinued. She continued to carry on their scientific work, as well as some of her own.

One man who was facing a similar crisis in his life said there was only one thought he could cling to: namely, that he must take the viewpoint toward his personal tragedy that God would want him to take. Slowly he, too, made this "waste" experience yield the needed by-product of continued usefulness.

Perhaps you say that you have tried and failed. But this is only your present score, for the final score has not been submitted, and who knows how your persistence, hope, and faith may yet turn the score in your favor. Perhaps what we now term waste may be the carrier of a treasure we have not yet learned to recognize and use. It is a mistake to let ourselves become losers simply because we become discouraged and stop trying too soon.

A reporter for a business magazine discovered this truth. He had relinquished a business of his own in order to interview and write about successful businessmen. He said that the one thing that impressed him most was their perseverance, and he concluded that he might have been a success in his own business had he tried as faithfully and as long as these businessmen had tried. He found that he had underestimated the high qualities demanded of those who really wanted to give outstanding service.

He said that failure should not discourage anyone, for failure could actually become a challenge

that would make life endlessly interesting. Many of these men had failed at one time or another in their businesses, and the desire to overcome failures and obstacles actually gave these men a goal and a purpose on which they could center their thoughts, actions, and friendships. Even if they never had attained their goal, their efforts would have made it possible for them to do their best possible work. No one knows when his dreams may, through his continued pursuit of them, come true. It is encouraging to think how many in every field who were told they had no chance to succeed proved that they could succeed.

Emmet Fox, in *The Golden Key,* says that when problems seem too great we need to stop thinking of them and to think of God instead. We can hold a dime so close to our eyes that we see nothing else. We can think of difficulties so much that they become our whole world.

Yet there are many very fine and wonderful things that touch each day with splendor. "There are so many beautiful things in the world," remarked one woman who had just experienced a deep loss. "How can anyone be sad for very long?"

Consider the wonder and beauty of the world around us: the frosty filigree on trees in winter, the long snow-covered slopes, the flowery fragrance of blossoming trees in spring, the many different calls of birds, and the happiness of children playing. If we will but notice them, all these miracles of nature are enough not only to evoke our deepest gratitude, but also to make us forget our troubles.

A former king lay ill and penniless in a tene-

ment room in a great city. Unable to move, he could see only a patch of sky from his window. Having lost luxury, ease, and health, he still did not feel bitter. He found joy in watching the sky each day, and its changes gave him endless delight. He never complained, nor did he ever see life as anything but a cause for gratitude. He had riches of the mind and spirit, which he knew would not vanish as his earthly kingdom had vanished.

While these examples do not solve our own problems, they do show us that our problems can be solved. By-products of waste come in strange guises at times. For example, experiences of grief can give us new strength as we learn to stand on our own feet and discharge our duties faithfully. We are also benefited as we learn the precious worth of friends who stand by us and help us through these periods when we seem to be tested.

One woman who had never been ill in her life tripped and fell over a stone that Halloween "pranksters" had left on her porch. Although a broken hip resulted, and a long convalescence was necessary, she did not complain. Instead, she spoke of the expressions of affection and friendship that came to her as a result of this fall. She had never dreamed that she had so many good friends. Instead of terming the accident a calamity, she said that it had been the means of deepening bonds of friendship that might never have been so well secured otherwise. Yet many would probably have bemoaned their illness with bitterness and woe.

Is there something in our lives that we think of as waste that can be made into a useful by-product?

Arnold Bennett once pointed out the daily miracle of twenty-four hours that are given to each of us. From them we may spin success, health, and happiness. What a difference an attitude toward the daily routine makes for millions who rise each morning to face the new day! Some rise tired, bored, and disgruntled; some expect to do nothing but the things that have to be done that day. Others have arranged to have sufficient rest; they are up early and are ready to meet the day's serious problems and they try to see that the direction their lives take is the best one for them. They are on the lookout for ways to crowd interesting and happy events and experiences into their day. They prepare themselves to meet the day with a good frame of mind in order that they can enjoy its opportunities and joys and minimize its little defeats and failings. They know that if the important things are right many unimportant trifles need not disturb them.

Sometimes we show by our attitudes and actions that we have no confidence in God's ability to help us. It has been observed that when we feel we are far away from God, we may be sure that we are the ones who are responsible for this feeling. On the other hand, when we do our part and ask for God's help we are conscious that we are helped in "greater measure" than we have deserved. For God is not only just, He is merciful.

Are we wasting too much time? A great industrialist once said that many persons fail because they waste time on unimportant things and spend almost none on the important tasks they say they want to accomplish.

Are we wasting our ability to learn? Many persons who have forgotten the wonderful power of the mind to change and improve, and to learn new ways of handling a situation, could be acquiring helpful knowledge, habits, and skills that would enrich their living.

Can we avoid labeling any unfortunate or discouraging experience that comes to us as an entirely evil experience? Yes, for we may find that failure carries with it the key to our success. By correcting the mistakes we make, we can go forward with new courage and new enthusiasm.

For example, one man who had failed several times in business applied at a large firm for the position of cost accountant and consultant. The personnel man eyed him skeptically. "What makes you, a man who has failed ten times in this business, think you have any advice that would be of use to us?"

"That's just it," said the applicant earnestly. "I think I know every way you can fail in this business. I can show you and your customers how to avoid failing in any of these ways."

He did just that. For, after several conferences he was hired for the position. He became a valuable executive who was respected and admired by all his fellow workers, simply because he had learned one important lesson: that waste can be turned into a valuable "by-product."

As we consider these truths we realize the following important facts: Most people agree that whatever seems to be "waste" in their lives should be changed into useful "by-products." There is no

lack of assent as to the worth of this idea. A few people who realize this are able to convert this "waste" into that which is useful. But many fail to do this because they lack the power to carry their ideas into action. Just at the time they really need this power, they are the most vulnerable to feelings of defeat and failure and cannot continue in their work. Of course, it is for this time that one needs to go on building day by day, and then in times of stress he can hope to be strong enough to master these problems.

When we lack power, it is because we have come to rely on ourselves alone. Too many times we are like the Arab chieftain who attended a peace conference and, for the first time, saw precious water gushing from a faucet in the hotel. He wanted to know if he could take the wonderful object back to the desert with him. He did not realize that without connection with its source this faucet meant nothing.

Our strength and power actually come from our religious life. Among the many promises in the Bible, it has been promised that we will obtain strength and power from Christ. No one need take another's word that this promise will be kept, however; he can discover for himself the validity of what Jesus taught. "I can do all things in him that strengtheneth me," wrote Paul. "I am the vine, ye are the branches," Jesus said, "for apart from me ye can do nothing." We sometimes say, "Why don't all people live as Christians and as brothers?" and we forget that unless the love of God is in the hearts of people, they do not act as Christians should act.

With the realization that our power and strength come from God, we can look at any difficult situation objectively and we can consider it prayerfully. We can accept the challenge and we can learn to have a deeper trust in God. Any problem can actually become an exercise in learning to follow Christ's way to a closer fellowship with God.

Two Prayers

Maurine Hathaway

At dawn, dear Lord, this prayer I pray:
  "Let everything I do
And think and say throughout today
  Be pleasing unto you.
May each completed duty
  Add a little to earth's cheer
And comfort, joy and beauty,
  For your children far and near."

At evening, Lord, this is my prayer:
  "I thank you for the way
You've blessed me with your tender care
  And guidance all the day.
And that your love will still infold
  And guard me through the night,
Until my waking eyes behold
  Tomorrow's precious light."

GERTRUDE CRAMER WILLIAMS

O LOVING FATHER-GOD, this newborn day I close the door called yesterday and refuse to open in advance the one named tomorrow—for each tomorrow is only the harvest of every today. I accept with deep gratitude this newborn day, Thy gift and all its goodness. I awaken filled with great expectations, and I joyfully make myself ready for all Thy blessings.

O loving Father-God, I tingle to the glorious awareness of Thy holy presence, the real, the eternal, always available, always responsive. With superlative faith I begin this day with an invocation for Thy guidance and protection. May I see only the beauty in everyone and everything. No matter how bitter an experience may seem to be, "knowing the truth" of it will make it a blessing in disguise. In this realization I bless every person and every experience that this new day brings to me.

O loving Father-God, in this newborn day help me to sow seeds of kindness, mercy, faith, and love, so that I may reap the riches of heaven, a harvest of wisdom, understanding, love, and harmony which my beloved brother Jesus promised to all those who believe.

O loving Father-God, on this newborn day I know and realize that I am your creation and that within me is the perfect image of everything. This pattern of perfection is a ceaseless movement, where

every deed, every organ, and every function of my body is activated by life divine. There is always perfect circulation, assimilation, and elimination. Whatever is inharmonious in my body is temporary. It does not belong and is continuously removed. I am renewed, rejuvenated, and restored to health and wholeness.

O loving Father-God, give me indomitable strength to meet whatever comes my way. As your creation, help me create; help me to use my talents with complete abandon. Help me to accept graciously and to assume gladly all my responsibilities in order that I may live more courageously, patiently, lovingly, and abundantly.

O loving Father-God, for this day I raise my voice in paeans of praise and thanksgiving. In joy and gratitude I thank Thee, O Lord, for Thy divine direction. As I continue to grow in spiritual knowledge, my life becomes more completely one with Thine, and the kingdom of heaven is truly mine.

O loving Father-God, as the day draws to a close, I seek forgiveness; I grant forgiveness; and I whisper a benediction for Thy people everywhere. Secure in the knowledge that You maintain perfect order in the universe, I rest serenely in Thy loving care. *Amen.*

. . . I have always had one lode-star; now,
As I look back, I see that I have halted
Or hastened as I looked toward that star—
A need, a trust, a yearning after God.
—*Robert Browning.*

The Continuing Quest

But seek ye first his kingdom, and his righteousness;
and all these things shall be added unto you.

WHEN JESUS was in the place of temptation the Devil showed Him all the kingdoms of the earth and the glory of them and said, "All these things will I give thee, if thou wilt fall down and worship me." But Jesus, who was the Truth and saw this matter clearly, refused to accept dominion at this price. Why? He had come into the world with the sole purpose of securing the kingdoms of the world for His Father's kingdom. Here they were offered, on quick terms, at small cost of effort. Yet He refused. They could not be delivered that way. Indeed they were not the Devil's to dispose of, though he is still claiming that they are, and he is still offering them to men on his terms.

According to Matthew's chronology Jesus came out of the wilderness of temptation, chose some of His apostles, healed many sick, and then spoke the words of the Sermon on the Mount to a multitude that followed Him about. As the throng, hungry for Truth, gathered about Him there on the hillside their questions told Him that they were all on the quest that has been man's continually since he first began to think.

How shall I attain the highest good?

That is what we are all asking, have always been asking. Jesus knew the answer to this question.

But He saw too that these men were taking the old roads of failure, in which the race had long walked. They translated their highest good into terms of more money, more power, more prestige, and they were willing to take any easy short cut offered, even to falling down and worshiping the Devil. Jesus could look with understanding compassion on these His neighbors. In that crowd were people so poor that they had never had a sufficient meal, there were some clothed in rags, some diseased. He knew that nobility was crowded out of their minds by the lack and pain of the present hour. In the crowd also were the rich, the greedy, the sharp dealers, thieves, prostitutes. He could see among them saints and potential heroes, those who lived to serve, who truly loved the Lord their God with all their hearts. What word could He speak that would make the matter clear to all these differing minds? He had said in effect: "Stop worrying about food and raiment, your needs of the hour. Your Father knows and cares." Then in one sentence He gave the great pronouncement of the ages: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

Can we believe this yet, after all the ages of trial and failure of the other methods? How it would clear life for the individual, for the race, if all could come to accept this truth.

Let us notice that Jesus offers mankind the same things the Devil offered Him. "All these things will I give you," said the Devil. "All these things will the Father give you," said Jesus in effect. Perhaps He glanced back at His place of temptation as He said it.

He knew that all these people stood in the place of temptation, He knew the way to come from temptation in triumph, and He knew the way to gain the things that men seek.

Let us notice too that Jesus does not condemn them for being concerned about the lack in their lives. He is telling them the one sure way to get these things. He believed in and lived the abundant life. He had enough of everything. All God's sons should have enough of everything. They should not go hungry and ragged and shelterless. They should live in the dignity befitting their high estate as heirs of God. The whole teaching of the Christian religion is opposed to lack of any kind, spiritual, mental, physical. The universe is designed on the pattern of abundance.

But, said Jesus, you have been giving all your energies to the lower things. They are incidental, not to be regarded as matters for fear and worry. When you put your whole being into the high quest these things come to you and fall into place without further effort on your part. You have been going about it the wrong way, following the wrong path. Now come up beside Me, and I will point out to you the one true path; and taking that, you will never fail.

Then He went on with the Sermon on the Mount, explaining in detail the implications of the key sentence. If we decide on the high quest, the wisdom for following it is simplicity itself: just take into our life the teachings of that sermon.

"Seek the kingdom of God!" says someone. "Well, I'd like to, but how vague that is. Does it mean I must become a preacher, a missionary, a so-

cial worker? If I only knew what to do—what to do now in my limited sphere, with my small equipment."

But let us answer this confused, half-convinced person. The teaching is not vague. None of Jesus' teaching is. It has a twofold application, being concerned with the needs of the present hour, and also with the eternal now of the spirit. But it is all as plain and practical as, say, the earthy admonitions of our homely philosopher Benjamin Franklin.

Let us suppose that we have decided prayerfully to take Jesus at His word. We are going to make God's kingdom our high quest. What next? We do not sit back with folded hands and beatific brow saying, "God will take care of me now." We cannot say too often: Christianity is a dynamic religion. It is moving on with mighty force to great objectives. Unless we get into its great sweep of action we are not touched by it. So Jesus tells us what to *do* now.

Let us notice briefly the points of this teaching:

Let your light shine.

Keep the moral law.

But your goodness must go farther than the moral law. It is not enough to refrain from killing; you must not even be angry with your brother. In other words, you must love him.

Do your kind deeds in secret, as unto God. If you sound a trumpet before you and expect the praise of men, then you have your reward, all the reward that you will ever get.

Also keep your prayers and devotions secret. In that quiet inner chamber there is room for but two, the Father and His child.

You cannot serve two masters.

The measure you use for others will be used for you.

Ask and it shall be given you.

You must enter by a narrow gate and you will have to leave all excess baggage behind or you cannot get through.

By their fruits you shall know them.

You must build on a solid foundation, and this you accomplish by hearing and doing. He who hears and does not act may imagine he is building well, but his groundwork is shifting sand.

Here is the framework of the plan for seeking the kingdom of God. We can understand and use it. We do not take it up lightly. We stop and ponder each of the guideposts. They can be read, but they require serious thought also. But is such a simple plan a seeking of the kingdom? That phrase seems mysterious. We have a feeling that we ought to be initiated by some difficult process. But as we begin to live within this plan we find it is not a simple law of thus thou shalt do or shalt not do. Every one of these admonitions has branches that go higher and higher as we begin our course. It is not something we study and are done with; it goes on all through life. Notice that Jesus says, "Seek his kingdom, *and his righteousness*" (author's italics). He meant His hearers to know that the kingdom is closely linked with simple everyday righteousness.

We have begun to seek the kingdom as we have been directed. Perhaps we are astonished when "all these things" are added unto us. But they come as a sort of by-product of doing the thing we have learned

God wants us to do first. Some of us will change our work when we put the kingdom first. Many will not. They will only do the work in a different spirit. Having become new creatures, living in a new world, they will see that the monotonous everyday task is new work. It is God's work now. He is the director and paymaster. A good many things that once fretted us cease to matter now.

If we have come to have a mind to seek the kingdom and have grasped the simple way of going about it, we may next say, "But how does one do it effectively?" Many people walk along the same road, but some are dragging along and some are singing as they go.

We know of the importance of concentration in attaining our objectives in mundane affairs. Concentration is needed in seeking the kingdom also. Twice in the Sermon on the Mount Jesus reminds us of it: "No man can serve two masters." "Enter ye in by the narrow gate." Do not scatter on a dozen aims, He is warning. Keep mind and spirit single-pointed toward the kingdom of heaven. "Seek ye first his kingdom," He said. Do not say: "I will take care of my financial needs first; when I am comfortable, then I will put all my effort into seeking the kingdom." That is the Devil of the temptation story that is speaking through your mind. "Put me first and I will give you wealth," he says. Then Jesus tells us that this is not so. The Devil cannot give us the glories of the world. This is our Father's world, and no one else can govern it.

The soldier crouching in a jungle foxhole has been told that the enemy must not pass. His com-

rades are unloading supplies on the beach, and this thin line of outposts must keep the enemy back. Do you think his mind is wandering as he watches the short strip of jungle ahead that is his to guard? He is not thinking of the scattered concerns of his civilian life; his whole mind is pointed to this one thing. Not a leaf can move, not a twig rustle without his noticing it. For him to fail will mean certain death to the many who are relying upon him and also to himself.

Each one of us has been put in charge of one of the outposts of the kingdom. The admonition of our Captain is: The holding of this line for the kingdom is first. Let nothing distract you from that. You have been trained for this work. The resources behind you at the base of supplies are limitless. Your equipment is the best. It has been tested by the Captain. You will be sustained by all the power of the universe if you are truly in the service of the kingdom.

What is it we want of life? What is the goal worthy of our striving? The self-centered person or the tyrant says power. But having gained the power, he turns about baffled and defeated. We must look for better wisdom than that. Then as if we were one of the crowd that followed the Judean road, we see One who rekindles hope in our weary minds. He can tell us with assurance what is worth seeking. He has tried it. We can see that He has power, and knows the uses of it. "Lord, what shall we do?" we cry.

"Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."
—*Zelia M. Walters*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, October 7, 1956

UNITY SUBJECT—*The Creative Word.*

INTERNATIONAL SUBJECT—*In the Beginning, God.*

Gen. 1:1-5ab, 9-12, 26-28, 31ab.

1. In the beginning God created the heavens and the earth.

2. And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.

3. And God said, Let there be light: and there was light.

4. And God saw the light, that it was good: and God divided the light from the darkness.

5ab. And God called the light Day, and the darkness he called Night.

9. And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so.

10. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

11. And God said, Let the earth put forth grass, herbs yielding seed, *and* fruit-trees bearing fruit after their kind, wherein is the seed thereof, upon the earth: and it was so.

12. And the earth brought forth grass, herbs yielding

seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind: and God saw that it was good.

26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. And God created man in his own image, in the image of God created he him; male and female created he them.

28. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth.

31ab. And God saw everything that he had made, and, behold, it was very good.

GOLDEN TEXT—*And God saw everything that he had made, and, behold, it was very good.*—Gen. 1:31.

SILENT PRAYER—*I speak the word that forms in me the body of Truth out of divine substance.*

Men have always pondered the mystery of beginnings and tried to understand them. They feel that if they can understand the origin of a thing they can follow it through all its subsequent changes no matter how many these may be. To obey the command to know himself, man must work back mentally to his beginning. This is the central idea in the lesson for today.

We are not told how God created the heavens and the earth, but until He spoke the first creative command, "Let there be light," creation was in a

state of chaos, with order only in Divine Mind.

John tells us that "God is light, and in him is no darkness at all." Light is a symbol of Mind, therefore God is Mind and in Him is no darkness or ignorance. Instead there is wisdom, intelligence, understanding, infinite knowing. After the dawn of understanding, "God divided the light from the darkness." Understanding and ignorance do not coexist in mind.

Since God is infinite, we may think of one aspect of the Godhead as mind and another as absolute substance, the only reality. This dual aspect of God acting on substance makes the conception of creation possible or comprehensible by giving Divine Mind something on which to work. Divine substance being infinite, Divine Mind acting on it in the form of ideas might make of creation an infinite process. But the ideal creation of man as an image in Divine Mind was perfected during the sixth day or sixth period of creation, except for the finishing touches added on the seventh day. "On the seventh day God finished his work which he had made."

God's ideally perfect creation must be brought into manifestation in the world of form. This bringing of it into manifestation is the work of man, who from the beginning has been trying to express the ideal content of the Father-Mind in himself. Man's likeness to God, as has been said, "lies in the mental and moral features of man's character, such as reason, personality (individuality), free will, the capacity for communion with God. These distinguish man from the animals with which on the physical side he has much in common."

Man has not yet been able to manifest Divine Mind in its fullness. He has developed understanding, but it is not perfect. It alternates in his thoughts with misunderstanding as night alternates with day. Misunderstanding or lack of intelligence came before understanding, as in the story of the creation the evening came before the morning in the enumeration of the days. "There was evening and there was morning, one day." As man separates the true light of Divine Mind in himself from the darkness of the sense mind, he approaches the divine nature. The apparent man comes to vary less and less from the description of the ideal man created "in his own image, in the image of God."

The Genesis account is a description of ideal creation. Man plans in his mind what he proposes to build. This is the universal process of all creation. God makes all things in mind first; this is involution. They are then manifested in form and shape; this is evolution.

The image and likeness is the ideal man that pours into mankind a perpetual stream of ideas, which the evolving man arranges as thoughts and forms as substance and life in body.

QUESTIONS

1. Of what is light a symbol, and why was the first commandment "Let there be light"?
2. How is God's ideally perfect creation made manifest?
3. In what respect is man the image and likeness of God?
4. Is the story of creation as given in Genesis an instance of involution or of evolution?

Lesson 2, October 14, 1956

UNITY SUBJECT—*Law Expresses the Religious Instinct.*

INTERNATIONAL SUBJECT—*Ten Laws for Life.* Exod. 20:1-17.

1. And God spake all these words, saying,
2. I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.
3. Thou shalt have no other gods before me.
4. Thou shalt not make unto thee a graven image, nor any likeness *of any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;
5. Thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me,
6. And showing lovingkindness unto thousands of them that love me and keep my commandments.
7. Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.
8. Remember the sabbath day, to keep it holy.
9. Six days shalt thou labor, and do all thy work;
10. But the seventh day is a sabbath unto Jehovah thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:
11. For in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.
12. Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.
13. Thou shalt not kill.
14. Thou shalt not commit adultery.

15. Thou shalt not steal.

16. Thou shalt not bear false witness against thy neighbor.

17. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

GOLDEN TEXT—*Thou shalt have no other gods before me.*—Exod. 20:3.

SILENT PRAYER—*The law of God is within my heart as the Spirit of truth, and Truth I recognize and obey.*

Truth is the indwelling God whose law we can and must obey and express. God can be in the heart and mind of man in no other form than that of Spirit. To say that the Spirit that one shows is the God that one worships is not far removed from the truth. To be true to oneself is the ideal of the full-grown man of Christ. When God created man and breathed into his nostrils the breath of life, the Spirit of truth was inbreathed into him also and became the law of his being, making of him a son of God or an expression of Truth.

When we meditate on the nature and being of Spirit we raise ourselves in mind to the realm of spiritual power and understanding. To rest the mind in God as the subject of our constant revery, the background of our faith, is to put God first. Truth is able to lift us out of material thinking and living and set our hearts on spiritual freedom.

No graven image can truly represent God, because an image is a fixed form incapable of further growth or change. Since Truth is infinite, new as-

pects of it are continually being brought to light. Our God grows and expands with the growth of our inner vision and understanding. Thus the God of one age is the outmoded superstition of a later age. Yet the principle of godhood subsists, because Truth is the principle of reality that underlies life.

God is not jealous as men count jealousy. The jealousy of God is akin to the loyalty to Principle that tolerates no lapses from it. God is perfection in every aspect of life. The less-than-perfect worships that which is perfect and strives to attain to it. He who obeys the divine law in mind, body, and affairs experiences spiritual freedom, and because of his faithfulness his children and their descendants find it easy to enter into the same heritage. He who loves God finds evidences of loving-kindness on every hand.

To use the name of God with no recognition of its potency is to take it in vain. He who speaks it carelessly or unthinkingly derives no benefit from its use, but harms himself by remaining content to occupy a low material level. "Jehovah will not hold him guiltless." Negative, adverse judgment expressed in terms of human disapproval or desire for retribution with which the name of God is connected forms another vain use. The perfect balance of principle is unaffected by the weight of personal dislike or condemnation.

The Sabbath represents time set apart for spiritual communion, without which no one can know God. Whenever possible it should be observed. To allow pressure of business or other external interests to crowd out meditation and prayer is to suffer a

loss of depth in our inner life. To the cultivation of this life a day's sabbath is not too much. An entire day each week or a proportionate part of each day of the week richly repays all who faithfully keep it as a time of communion with God.

The commandments against murder, adultery, and stealing are clear enough to need no new interpretation. The reasons for these prohibitions are individual as well as social, since the reaction of transgressions of this kind on the lawbreaker is such as to make his keeping of the divine law imperative.

Whoever honors his parents by that same token shows himself capable of honoring the heavenly Father. Obedience, reverence, and the habit of taking thought for parents all react on the character of the son or daughter, giving life the quality of abundance that characterizes the Christ.

In addition to the giving of false testimony in a court of law false witness includes the acceptance of another's human or mortal nature, his diseases, petty faults, and shortcomings as his true self and the magnification of these transient phases of expression as the real man. True witness is the recognizing and reporting of what is ideally true of each one as a son of God.

Covetousness is contrary to the divine law that requires us to recognize that we have already received freely and should give freely in return. To desire abundance without taking thought to merit it and without putting into action the causes that bring a satisfactory realization of abundance is mental theft. The gift-of-God consciousness makes us immune from all these transgressions.

QUESTIONS

1. Of what nature is the God that indwells in the mind and soul of man?
2. How do we put God first in our thought?
3. Is Truth capable of infinite application or is it fixed and invariable?
4. In what respect is jealously attributable to God?
5. How is the name of God taken in vain?
6. Is the keeping of the Sabbath an inherent part of the divine law?

Lesson 3, October 21, 1956

UNITY SUBJECT—*Accepting Our Responsibility as Christians.*

INTERNATIONAL SUBJECT—*God's Command to Teach.*—Deut. 6:1-9, 20-25.

1. Now this is the commandment, the statutes, and the ordinances, which Jehovah your God commanded to teach you, that ye might do them in the land whither ye go over to possess it;

2. That thou mightest fear Jehovah thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

3. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as Jehovah, the God of thy fathers, hath promised unto thee, in a land flowing with milk and honey.

4. Hear, O Israel: Jehovah our God is one Jehovah:

5. And thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.

6. And these words, which I command thee this day, shall be upon thy heart;

7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest

down, and when thou risest up.

8. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.

9. And thou shalt write them upon the door-posts of thy house, and upon thy gates.

20. When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the ordinances, which Jehovah our God hath commanded you?

21. Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt: and Jehovah brought us out of Egypt with a mighty hand;

22. And Jehovah showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his house, before our eyes;

23. And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24. And Jehovah commanded us to do all these statutes, to fear Jehovah our God, for our good always, that he might preserve us alive, as at this day.

25. And it shall be righteousness unto us, if we observe to do all this commandment before Jehovah our God, as he hath commanded us.

GOLDEN TEXT—*And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children.* —Deut. 6:6, 7.

SILENT PRAYER—*I obey the law that develops my better nature and makes of me a better citizen and a better neighbor.*

In order to be a Christian it was once thought necessary to talk habitually of God. In our day the fear of being thought guilty of cant or hypocrisy has led to the opposite extreme, all mention of what is nearest our hearts being strictly taboo. This taboo

however has its disadvantages, since what is never mentioned is in danger of dropping out of mind as well as out of speech. In college to "major" in a subject without ever mentioning the subject would be an impossibility. For us a better course is to take for granted a universal interest in our common heritage of faith in the spiritual verities and to speak naturally and wholesomely of that which vitally concerns us all.

The inculcating of faith as a primary necessity of life has been largely neglected or discontinued in the training of the youth and children of today. The theory has been accepted that the child should not be biased by being taught the religious beliefs of parents before he reaches the age when he is competent to investigate and decide for himself what he believes. He can then be directed to the Bible and other sources of religious enlightenment and can form his own judgment, unbiased and uninfluenced by anyone.

The disadvantage of this method is the same as that of the farmer who cultivates the soil, lays off the rows for planting, and then neglects to sow the seed. The field grows up in weeds. As trim rows of food-producing plants are preferable to a wilderness of cockleburs, so orderly thinking of himself as a child of God with a divine heritage of blessings and responsibilities is a habit in a child preferable to a habit of thinking of himself as a law unto himself, responsible to none higher and answerable to none. Along this road lies juvenile delinquency, a road built largely by parents and guardians. The old adage, "Hear, and your soul shall live," is rightly an-

swered in the words, "How shall they hear without a preacher?" What should be heard is easily decided: Only the truth as taught by the Christ and as discerned by those who seek the consciousness of the Christ. Life is in essence spiritual; its source is in the Supreme Spirit. All men are spiritual in their origin and must become one with the Supreme Spirit through aspiration and continued endeavor if they are to know that fullness of life, love, joy, peace, and the other desirable fruits of the Spirit of truth are the realized rewards of cultivating the Spirit of truth in themselves.

In the wise teachings of the ages are all the guidance and advice needed for the charting of our course through life. The Mosaic law contains explicit instructions in the training of the young so that they may avoid any necessity of learning the law of life by trial and error. The latter method, as someone has pointed out, is far too costly for youth to follow. Precept and example are available and are the proper educational approach to the divine law for the young. "When thy son asketh thee in time to come . . . thou shalt say unto thy son——."

Doubt and uncertainty are no part of the proper training of the child. His sense of security demands clear interpretation both of history and of Truth. The deliverance that God wrought for us in times past was for our good. It was to keep us in harmony with Truth, to enable us to express life more fully and freely. Then, aside from all consideration of benefit to ourselves, it is right for us to keep the law. "It shall be righteousness unto us, if we observe to do all this commandment."

The divine law is a law for us not as for all time to come. The covenant that Jehovah made with Moses and the Children of Israel is the same covenant that we have today; the keeping of the law of our well-being brings health, peace, happiness, and enduring satisfaction.

As Christians, our undivided devotion to a high ideal rules out of our lives the tendency to be satisfied with anything less. Such devotion requires all the heart, soul, and mind. Where love must be developed, patient practice of the thought of God must be the constant rule. Where love is spontaneous this concentration of energies on the loved object is instinctive and effortless.

No higher ideal could be followed than that of love uniting all men and all nations in the bond of brotherhood, doing away with the will to make war and follow self-interest or narrow nationalistic aims. Science discovers truth without love. It is for faith in the Supreme Being to discover and express the truth of the love that is at the heart of the universe and of life itself. This ideal is ours to realize.

QUESTIONS

1. Should faith be spoken of as well as lived? What attitude toward this subject is the natural and right one?
2. What is the disadvantage of omitting all training of children in faith?
3. Will the habit of orderly thinking based on Truth protect the child from juvenile delinquency?
4. Do we reap the rewards of observing the divine law now or in some distant future state?
5. How can faith in God supplement the work of science in discovering Truth?

Lesson 4, October 28, 1956

UNITY SUBJECT—*Divine Love.*

INTERNATIONAL SUBJECT—*Jehovah Is My Shepherd.* —Psalms 23.

1. Jehovah is my shepherd; I shall not want.
2. He maketh me to lie down in green pastures;
   He leadeth me beside still waters.
3. He restoreth my soul:
   He guideth me in the paths of righteousness for his name's sake.
4. Yea, though I walk through the valley of the shadow of death,
   I will fear no evil; for thou art with me;
   Thy rod and thy staff, they comfort me.
5. Thou preparest a table before me in the presence of mine enemies:
   Thou hast anointed my head with oil;
   My cup runneth over.
6. Surely goodness and lovingkindness shall follow me all the days of my life;
   And I shall dwell in the house of Jehovah for ever.

GOLDEN TEXT—*Jehovah is my shepherd; I shall not want.*—Psalms 23:1.

SILENT PRAYER—*I place myself in the care of divine love, and my every want is supplied.*

The figure of the sheep and the shepherd in a country where both abounded was one to fire the imagination and cause men to yield themselves to the guidance of God. To us in a land where sheep are less in evidence and the figure is less familiar as an illustration, the Shepherd Psalm has nevertheless endeared itself so that we too think of God as a shepherd. The truth is that God is all things to all men.

Whatever we have faith to claim as regards God, that is what God becomes to us.

Considering the parable further, the sheep are given over to the full control of the shepherd, who becomes responsible for their safety and well-being. When man yields himself unreservedly to the care of divine love he is likewise completely shielded and nourished.

Man recognizes the fact that there is in the universe a power greater than he. He calls this power divine and thinks of its various attributes in like manner as divine. Although it is greater than man, the power is latent within him and he can arouse himself to a more highly quickened consciousness of it than of any aspect of the divine that is external to him.

Confidence and trust are the keynote of the 23d Psalm. Although neither of these attributes is thought of as divine, both lead to consciousness of the divine and rightly characterize those who are trying to rise to awareness of higher values. The sheep confidently follow the shepherd, whose duty is to lead the flock to food and water. Green pastures and still waters represent abundance not only of substance but of peace and contentment, the conditions essential to the partaking of substance in a beneficial way. Food for man's soul is more necessary than food for the body, and this the divine shepherd supplies. "He restoreth my soul."

A consciousness of being right, a feeling of harmony with the universal life, is a sure restorer of the soul. Man enters this consciousness through reliance on divine guidance. He does not thereby sur-

render his initiative but rather stills his mind to receive new and original impressions in order that he may take the initiative in solving problems that would otherwise prove too hard for him.

Death has always been a problem to man. He rebels against the seeming necessity of it, for to have meaning life must be continuous. Life and death cannot both be true and real. In a universe of spiritual unity life, which is of the essence of God, is the one reality. Life subsists even in the shadow of death. Jesus Christ proved this when He restored the son of the widow of Nain, raising the young man from the bier. He proved it when He raised Lazarus after the latter had lain four days in the tomb. His explanation to Martha, "Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?" might be a companion verse to the Psalmist's "valley of the shadow of death." It reveals the same absence of fear, the same consciousness of omnipresent life.

The shepherd's rod was a weapon of defense, his staff an aid in climbing and a support in leaning at rest. The rod represents divine wisdom and understanding. The staff represents divine will, which establishes man in a knowledge of right and Truth. He can know no greater comfort than that which he derives from these sources.

The last two verses of the 23d Psalm leave the figure of the shepherd and take up that of the host. That God should entertain man, showering him with lavish attention, is the Psalmist's way of accounting for the blessings realized by the God-conscious man. A table prepared before him in the presence of his

enemies is to him proof of the overwhelming power of All-Good and not an occasion for being ill at ease. Metaphysically a table prepared in the presence of one's enemies is a severe test of one's discipline and self-control, since one's enemies at such times are likely to be one's natural appetite, self-will, and undeveloped abstemiousness. The physically fit man is the spare eater rather than the gourmand or the one who thinks overmuch of food and drink.

The head that is anointed with oil is a symbol of the joyous person. The "cup" of the God-conscious person runs over with blessings so that he no longer undertakes to number them, but gives thanks for them in humble gratitude and trust that his good is unfailing.

"Surely goodness and lovingkindness shall follow me all the days of my life;
And I shall dwell in the house of Jehovah for ever."

A serene faith like this is the mark of the blessed life in Christ.

QUESTIONS

1. Why is Jehovah represented as a shepherd? Does the symbol appeal to us with as much force today as it did to the pastoral people whose customs inspired it?
2. How can the Shepherd Psalm be made to apply to the conception of Jehovah as divine love?
3. What is the keynote of the 23d Psalm?
4. What do green pastures and still waters represent?
5. How does one overcome the fear of death?
6. What does the reference to a table prepared for the Psalmist in the presence of his enemies represent to the metaphysician?

Silent UNITY

I know Thee as the source of my understanding, and I serve Thee with a perfect heart and a willing mind.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

My Help Cometh from Jehovah

I WOULD LIKE TO PASS on a wonderful experience. I was in Texas just last week with my daughter. As we were going through the lobby of our hotel a lady spoke as she walked by, saying, "Isn't that a copy of UNITY?" I replied that it was. She said she could recognize it anywhere and that she had found Unity about twenty years ago. She said that it had been the salvation of her life. I could only wish I had discovered it many years before I did.

That same evening another woman visited with me a few moments. She said, "You are a reader of UNITY, aren't you?" There is something that always draws Unity readers together. There is certainly one great universal Mind that draws it's own unto itself. Bless you and keep you.—*Mrs. R.F.W., Oklahoma.*

I Will Come and Heal

I AM WRITING TO OFFER my unspeakable gratefulness to you for your prayers which I asked for my

sister at the first of the year.

At Christmas the doctors told me my sister had cancer of the lung, and that they were doing all they knew possible. I wrote to you for prayers and received your letter.

I was with my sister again at Easter time. The hoarseness in her voice had cleared. She seemed fine but she did complain of being very tired.

The day after Easter my sister went to the hospital for X rays, blood tests, etc. The X ray showed no trace of trouble. The other tests were not completed then.

Before I returned home I went to see my sister's doctor. He told me that some unforeseen thing had taken place since her previous tests, something they could not understand. Although the doctors could not explain it, her blood, heart, liver, and kidneys were perfect and they could not find a thing wrong with her lungs. The doctor said he couldn't give any explanation for the change. Previously he had given her only three months to live.

To me this is a miracle and I know it occurred through the prayers that have been offered for her. Please pray that she be given complete faith and that all sense of fear of return of the trouble be erased. —*H.G., Canada.*

Hearken unto Me

I ENCLOSE A SMALL thank offering for the blessings that Unity has brought me through the last sixteen years.

I have seen Truth demonstrated in so many ways,

not only for myself but for others, that I could not begin to enumerate them.

Truth has kept me well, so that at 76 years of age I am able to work at an office position every day. It has brought me from abject poverty in 1939 to a comfortable living and perfect ease of mind as to my future supply.

And most wonderful of all, it has healed an estrangement of many years' standing between me and my only son.

These are only three of my innumerable blessings.—*Mrs. Z.A.I., Illinois.*

SOMETIME ago I wrote you for prayers for my daughter that she might get a school. I want to thank you very much for your prayers. My daughter passed the examination and was successful in getting an appointment. May God continue to bless your work. —*Mrs. B.M.K., Washington, D.C.*

I AM WRITING TO thank you from the bottom of my heart for your prayers. I wrote you last week for help in finding a home for my family, and we found one. Right place, location, and everything. We are very thankful.—*Mrs. J.B., Colorado.*

Unto Us a Child

I WANT TO TELL you how grateful I am for your prayers during my pregnancy. During the entire time I felt wonderfully well and happy. The maternity lessons are wonderful. Each lesson as it came seemed to touch on exactly the thing that was foremost in my thoughts at that particular time.

Our baby was born a month before we expected her, and it was so reassuring to think of you in prayer and know that all would be well with us.

My labor and delivery were so easy it is almost unbelievable, for from the time I felt the first contraction to the moment of the baby's delivery was less than four hours. My physician told my husband it was the easiest delivery he had ever had.

The baby is a lovely, blue-eyed blonde—exactly what we would have ordered if we could have chosen her from a showcase—and she is perfect in every detail.

From the minute she was born I have felt as strong, energetic, and happy as ever before in my life. How much reason I have for gratitude!

Thank you again for being with us in prayer, and may God continue to bless you and your work as you bless others.—*Mrs. A.R.R., Colorado.*

Father, I Thank Thee

LAST WEEK YOU sent me a wonderful affirmation to use in finding a place to live. I am happy to say that almost immediately I found and rented a place within one block of the office where I work. It is a lovely place and I feel very fortunate, as I had been unable to find what I wanted for several months.

Thank you very, very much for sending the affirmation, the prosperity bank, and for your prayers which have helped me over this rough spot, given me peace of mind, and many other blessings.—*B.W., California.*

UNITY CENTERS AND CLASSES

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Katheryn Jarvis, 2803 Highland ave

ARIZONA

Globe—Sarah Lightle, 117 E Oak
Phoenix—Harold Irving, 1614 N 7
Tucson—Lilian Cook, 603 N 3d

ARKANSAS

Hot Springs—Mildred Brown, YWCA
Little Rock—Mildred Brown, 1504 Spring

CALIFORNIA

Alhambra—Albert Ransford, 25 N 2d
Arcadia—Irene Malloy, 6 N 1st
Auburn—John Hinkle, Congregational church
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty, 1009 Cordova
Cambria—A Williams, Derby & Warwick
Castro Valley—Edith Gruenwald, 1025 Crow Canyon rd
Colton—Harriet Nicholls, 1044 Mt Veron
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, 3979 Tilden
Escondido—Lola Mays, 143 W Grand
Fresno—Edward Jennens, 985 Palm
Glendale—Clifford Carpenter, 119 S Kenwood
Manhattan Beach—Winifred Dietz, 32d & Highland
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Mary Adams, 2819 Montrose
La Jolla—Lola Mays, 7522 La Jolla
Long Beach—Sarah Switzer, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Helen Mouton, 4419 Mettler; Carrie Love, 1540 W Jefferson
Modesto—Russell Kemp, 201 Eye
Montebello Park—Gertrude Hall, 6169 Southside
Napa—Helen Wade, Churchill manor, Brown & Oak
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Sonja Samiran, 1st & Ditmar
Pasadena—Max & Frances Flickinger, 293 N Euclid
Pomona—C L & Gertrude Tuntland, 524 E Pasadena
Richmond—Winifred Deming, 1125 Nevin
Riverside—Loren Flickinger, 3843 7th
Sacramento—John Hinkle, 1025 9th; Blanche Evans, 3728 Marconi
San Bernardino—Henry & Harriet Nicholls, 763 D st
San Diego—Marie Fleming, Robinson bldg, 520 E st
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40 B S 1st
San Leandro—Barbara Lyon, Masonic temple
San Rafael—Helen Wade, 701 Mission
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Wm Helmbold, 227 E Arrellaga
Santa Cruz—Pauline Powell, 407 Broadway
Santa Monica—Sue Sikking, 1245 4th
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace & Laurance Swannell, 48 W Poplar
Temple City—Glenna Arrowsmith, 9608 Workman
Van Nuys—Rose Schneider, 14440 Hamlin; Vera Stenen, 5745 Woodman
Ventura—Wm Noonan, 2095 Poli
Vista—Sonja Samiran, 352 Lado de Loma
Walnut Creek—Marie Giles, 1360 Locust
Whittier—Robert Burke, College at Bright
Yucaipa—Unity, Woman's Club

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, 1441 Welton
Grand Junction—Mabel Donaldson, 3200 N 12

CONNECTICUT

Bridgeport—Helene Kersten, 199 Fairfield
West Hartford—Faith Cornwall, 1 Walbridge rd
New Haven—Bonnie Adams, Hotel Taft

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Daytona Beach—Mary Huck, 174 B'way
Delray Beach—Eva Rosencrans, 415 E Atlantic
Ft Lauderdale—Nora Campbell, Woman's club; Maud Guitteau, 25 SE 5th
Ft Myers—Ann Werner, 1200 Lafayette
Hollywood—Nora Campbell, 112 Harrison Arcade

Jacksonville—Wm & Bonnie Grenson, 634 Lomax; Sallye Wannamaker, YWCA, 1215 Lee
Lakeland—Lucile Miller, 127 S Massachusetts
Lake Worth—Fermor Manley, 628 No H
Miami—John Baughman, 412 NE 22 st
Miami Beach—May Stoiber, 5501 Pinetree
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Dorothy Thomas, 114 W Garden
Sanford—Carolyn Parsons, Valdez hotel
Sarasota—Dorothy Roy, 1237 Palm No
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal & Lassie Rosencrans, 707 Florida ave

GEORGIA

Atlanta—Wendell Mixson, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW
Macon—Wendell Mixson, Hotel Lanier

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

IDAHO

Moscow—Phil Stovin, 309 E 2

ILLINOIS

Alton—Ethel Bradley, Mineral Springs hotel
Bloomington—Unity, 108 E Mulberry
Champaign—Viretta Sutherland, 528 E Green
Chicago—W I & Anna Hoschouer, 306 S Wabash; Gladys Spaulding, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gorden, 1245 W 63, John Johnson, 1650 S Central Park
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Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Grace Wright, Demaree bldg
Peoria—Eva Conover, 733 Main
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Gary—Grace Free, YMCA, 225 W 5th
Hammond—Grace Free, K of P hall
Huntington—Eleonore Krafft, Court house
Indianapolis—Charles Roth, 907 N Delaware; Frederick Andrews, 8 E Market

IOWA

Des Moines—Unity, 3118 Grand
Sioux City—Grace Dickhaut, Commerce bldg, 6 & Nebraska

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 2160 N Oliver

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox, 2907 Virginia

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles
Shreveport—H Evans Walker, Ward bldg

MAINE

Portland—Unity, 93 High

MARYLAND

Baltimore—E Roy Feldt, Southern hotel

MASSACHUSETTS

Boston—Elinor MacDonald, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—Elinor MacDonald, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Ferne Mack, Woman's League bldg
Bay City—Aelola James, 404 S McLellan
Birmingham—Frank Glabach, 203 Theater bldg
Detroit—Eric & Catherine Butterworth, 17505 2d blvd; Unity, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Lois Anderson, 146 Englewood
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, 1201 Metropolitan bldg
Grand Rapids—Leon Miller, 530 Scribner ave NW
Grosse Pte Woods—Eve Edeen, 20792 Mack
Jackson—Ferne Mack, 400 S Jackson
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Nora Hines, 217 Townsend
Midland—Aelola James, Community center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Blanche Joki, 71½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy
Saginaw—Michael Giannuzzi, Woman's club

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin

MISSOURI

Independence—Fannie Baldwin, 210 N Delaware
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 3701 Bayles
Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 1202 Felix
St Louis—Unity, 4526 W Pine; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 4328 Easton

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Bozeman—Mary Wessel, 103½ Bridge Arms
Butte—Mary Wessel, YMCA

Great Falls—Esther Lewis, 1023 2 ave S
Livingston—Mary Wessel, 322½ W Callender

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Reno—Robt & Fay Caswell, 847 University

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Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Benzell hotel, 456 Broad
Paterson—Gladys Stevenson, YMCA 128 Ward
Ridgewood—Louise Gerhold, 365 S Maple
Trenton—Edith Berry, 489 W State

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler Hotel
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, Community church
Ithaca—Russell Kemp, 436 N Geneva
Lynbrook—Stella Wrenn, 451 Sunrise
New Rochelle—Ethel Nickelsen, YMCA 175 Division
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton, 360 W 125, Rooms 2 & 3; Janet Holland, 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Schenectady—Marian Hoagland, 32 Washington
Sea Cliff—Adele Woodruff, 112 Downing
Syracuse—Howard Bradford, 110 Onondaga A
Troy—Marian Hoagland, 1913 5th ave
White Plains—Eleanor Drew, 254 Martine

NORTH CAROLINA

Asheville—Velma Hoffman, 430 McDowell

OHIO

Akron—Wm Fischer, 1075 W Market
Canton—Fred Beale, 2508 Market N
Cincinnati—Erna E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Joe Jones, 50 West 5th ave
Dayton—Ethel Crouch, 1008 Grand ave
Hamilton—Mary Harding, 117 Ross
Mansfield—Charlotte Dunn, 29½ N Walnut
Marion—Ethel Wallace, YMCA
Springfield—Gordon Taylor, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Gladys Clarke, 152 High NE
Youngstown—Unity, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 921 W Broadway
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 806 N Grand c/o R W Viersen
Tulsa—Grace Kehrer, 25 E 19; Dan Saunders, Alvin hotel

OREGON

Eugene—Hugh White, 1215 Oak
Portland—Ross Goodman, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 245 S 16
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Chattanooga—Whipple Bishop, 517 McCallie
Knoxville—Whipple Bishop, YWCA 420 W Clinch
Memphis—Hassell Self, 1911 Madison; Montee Falls, YMCA bldg
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Corpus Christi—Ross Peeler, 330 S Tancahua
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, 901 Page
Houston—Dale Newsum, 5002 Caroline; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1509 B Ave M
San Antonio—Mary Myles Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Imogene Elliott, 2701 Rockefeller
Pasco—Beulah Scott, 1125 W Nixon
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Richland—Beulah Scott, Dessert Inn
Seattle—Ross Breakwell, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Warren Meyer, 2102 S 23
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Clarion Lindas, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Madison—Marguerite McAdams, 208 W Gorham

Mercer—Ella Beierle, Rice lake
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin
Sheboygan—LuVerna Bauer, 1603 S 9

CANADA

Hamilton—Unity, 21 Walnut N
Montreal—May Duncan, 2132 Tupper
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Riverside—Louise Thies, 141 Holmedale
Toronto—Mary & George Dunning, 173 Eglinton ave W
Vancouver—Herbert Hunt, 1557 W Broadway
Winnipeg—Dorothy Lundgren, 360 Young

ENGLAND

Easington Village—Thomas Merrington 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Durham

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France—Unity, 13 rue de Dousi, Paris, France; in Italian: Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Godesberg/Lannerdorf, British Zone; in Swedish & Finnish: Maija Blomberg, Tervakoski, Finland; Shigeharu Uchida, 2997, 2 chome, Kasuga-cho, Nerima Ku, Tokyo, Japan; W A DaSilva, Caixa 1340, Sao Paulo, Brazil (*Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

Divine Remedies

Compiled by THEODOSIA DEWITT SCHOBERT

In *Divine Remedies,* disease is explained as the outer manifestation of various kinds of error thoughts. This book tells us that the thoughts involved in our past beliefs and experiences are stored in our subconscious mind, and that erroneous thoughts reveal themselves as disease unless they are redeemed by the power of the Holy Spirit.

Divine Remedies is a practical book on spiritual healing. It suggests treatments for more than one hundred illnesses, and each treatment indicates the trend of thought necessary for overcoming the condition. With each treatment there is also a specific healing affirmation that is to be used in establishing the desired thought habits.

Divine Remedies also includes a chapter on relaxation and a chapter on general health. In the foreword, in the introductory chapter entitled "Fuller Understanding of Spiritual Healing," and in the conclusion of this book, there is much helpful material on the approach to healing in general.

(*Divine Remedies* is priced at $1 a copy.)

Unity Books

For Beginners in Truth	Beginning Again		$1.00
	Be!		1.00
	Doctor Houston Speaking		1.00
	Favorite Unity Radio Talks		1.00
	God a Present Help		1.00
	God Is the Answer	*Dutch, English*	1.00
	Great Physician, The		1.00
	How I Used Truth	*German, English*	1.00
	How to Let God Help You		1.00
	Lessons in Truth	*English, Japanese, Italian, Swedish, German, Portuguese, Spanish, Russian, French, Dutch*	1.00
	More Wonderful You, A		1.00
	Myrtle Fillmore's Healing Letters		1.00
	New Ways to Solve Old Problems		1.00
	Peace Begins at Home		1.00
	Practical Christianity for You		1.00
	Prove Me Now		1.00
	Special Methods for Attaining Spiritual Mastery		1.00
	Story of Unity, The		1.00
	Things to Be Remembered		1.00
	Whatsoever Ye Shall Ask		1.00
For Healing	Christian Healing	*German, English*	1.00
	Divine Remedies		1.00
	Jesus Christ Heals		1.00
	Truth Ideas of an M.D.		1.00
	You Can Be Healed	*Swedish, English*	1.00
For the Home	Unity Vegetarian Cookbook		1.00
	You and Your Child	*French, English*	1.00
For Prosperity	Both Riches and Honor	*French, English*	1.00
	Prayer in the Market Place		1.00
	Prosperity		1.00
	Prosperity's Ten Commandments		1.00
	Working with God		1.00
For Inspiration	Best-Loved Unity Poems		1.00
	Be of Good Courage		1.00
	Household of Faith, The		5.00
	Lovingly in the Hands of the Father		1.00
	Mightier than Circumstance		1.00
	Prayer Changes Things		1.00
	Sunlit Way, The		1.00
For Devotion	Effectual Prayer		1.00
	Holy Bible, American Standard Version		6.50
	Keep a True Lent		1.00
For Advanced Study	Atom-Smashing Power of Mind		1.00
	Christ Enthroned in Man		1.00
	Have We Lived Before?		1.00
	Know Thyself		1.00
	Let There Be Light		2.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis		1.00
	Mysteries of John		1.00
	Selected Studies		1.00
	Talks on Truth		1.00
	Teach Us to Pray	*French, English*	1.00
	Twelve Powers of Man, The		1.00
	What Are You?		1.00
For Children	Adventures of the Seven Spartans		1.00
	Barky's New Home		1.00
	Barky and His Friends		1.00
	Crybaby Kangaroo		1.00
	Jet's Adventures		1.00
	Jet and the New Country		1.00
	Jet's Choice		1.00

NEWS *from* UNITY

Coming Next Month in Unity

The November UNITY contains an eye-opening article entitled "Attitudes or Platitudes," by Eric Butterworth. It begins:

"When Solomon said, 'As he thinketh within himself, so is he,' he pointed to the very vital truth that man is constantly being molded and shaped by the attitudes he holds."

The author tells us: "It is good to know about God, but it is better to know God as the ever-present life, substance, and intelligence operative in every department of our life experience. Unity teaches that religion is not simply a creed to profess, but a science to live by."

This discussion of man's attitude toward religion explains how you can practice the Truth you know. Be sure to read it next month.

Unity Correspondence School

Unity offers a systematic training course in Truth that you can study in your own home and at your own speed. You can assimilate the Truth teaching at your leisure under the supervision of qualified Unity teachers. The Unity Correspondence School Course meets the needs of those who wish to study Truth systematically, and the lessons used are in themselves a tremendous aid to constructive thinking. To complete this course, you study the lessons, prepare written assignments at home, and send the papers in to the school to be read and checked. They are then returned with helpful comments and further instruction.

The Correspondence School Course has proved to be a great success. Each day writ-

ten lessons from students all over the world are received at the school. Many outstanding Unity leaders and teachers started their Truth study with this home-study plan, and they certainly recommend it to you.

For complete information about the Correspondence School Course, write to the Correspondence School Department, Unity School of Christianity, Lee's Summit, Missouri.

"The Red Bolero"

Carmelita, the charming little Mexican girl in the story "The Red Bolero" in the October issue of *Wee Wisdom,* will capture many young hearts this month.

"Most of the time, Carmelita went whirling and swaying, skipping and jumping to the music of her own gay laughter."

At the market in the big city Carmelita had seen a lovely red velveteen bolero. She would be the happiest girl in all Mexico if it were hers, but she knew that money was needed to spend on calico for dresses and shirts, and Grandfather needed a crutch. This story by Bula Hahn tells how Carmelita's dream came true in a very wonderful way.

The read-aloud story for October is "Skippy Squirrel's Problems," which is written in rhymed prose by Georgia Tucker Smith. When Skippy Squirrel found himself in a bag of peanuts in a classroom, it frightened him so much that he decided to give up his lazy habits and gather nuts in the woods.

You will enjoy reading these delightful stories to the boys and girls you know. It costs only $2 to give a child a year of fun and help with *Wee Wisdom.*

Help Us by Renewing Early

During the busy Christmas season we will be renewing an unusually large number of subscriptions for the various Unity periodicals. At the same time we will also be handling a large number of Christmas orders for books and other literature. Will you help us? Will you send in your advance renewal order now, if your subscription expires at any time in the next few months, in order that we can handle it before the rush season? Your renewing now will be very much appreciated, and your co-operation will enable us to make some other person happy on Christmas morning with a Unity publication. Thank you.

The Longing of Our Souls

The October *Daily Word* contains an excerpt from the wonderful new Unity book, *How to Let God Help You*—a book that has been carefully compiled from Myrtle Fillmore's writings. The *Daily Word* excerpt is a condensation of the chapter of this book entitled "The Longing of Our Souls."

"Our restlessness represents a power that is crying out to be expressed," Myrtle Fillmore tells us. "It may take the form of appetite or of ambition, but rightly directed it will be a wonderful something within us that will transcend all the desires of the outer senses."

"The Psalmist conceived the right idea of life in its fullness and completeness when he said, 'I shall be satisfied, when I awake, with thy likeness.' That likeness now slumbers in us as the seed in the earth; it is the something that is always urging us to better things. It is that within us which wants something more than the outer activities of life. We never shall be satisfied until we find ourselves. It is this restlessness that accounts for all the error we find in the outer."

If you seek the true satisfaction that is yours when you discover God's plan for you and when you begin carrying out this plan in your life, be sure to read this inspiring article.

"You Are Strong," by Mary Kupferle, is another article in this exceptionally helpful issue of *Daily Word*.

Daily Word is $1 a year.

Football Story in You

Teen-age football fans will enjoy the exciting story in the October issue of *You* magazine that is entitled "Hot and Cold Tackle," by Wayne C. Lee.

As the story opens, pressure is being exerted on Jim Hackett. Jim wants to help his brother Pete win a trophy, but he will have to choose between helping Pete or saving Coach Fisher's job.

"When Jim found his brother, Pete had already heard that Coach Fisher's job would depend on the outcome of Friday's game. . . .

"The rumor was still buzzing around when the boys dressed for the game Friday night. Coach Fisher knew about it, too. That was evident from the worried lines in his face.

"There were butterflies in Jim's stomach tonight before the game started—something

unusual for him. But when the first whistle blew, he felt better."

This teen-ager's magazine deals with the important topics that teen-agers are currently concerned with. *You* costs $1 a year.

Man with a Silver Trumpet

"'Amuse me! Inspire me! Give me courage! Help me to find health, success, contentment!' cries the man in the street, the man at the desk, the man at the machine."

In her article, "Man with a Silver Trumpet," in the October issue of *Good Business,* Ruth Barrick Golden tells the story of a man who has dedicated his life to filling these universal needs by taking up the "silver trumpet" of the written word. The "Man with a Silver Trumpet" is Wilferd A. Peterson, who writes and edits many inspirational business magazines.

"For twenty-eight years," she writes, "through the medium of his business magazines, his book, and lectures, Wilferd Peterson has served his avowed mission in life: 'to pass along inspiring thoughts—to try to give men a mental lift.'"

As he puts it; "I have tried to make each of these magazines an oasis of peace, quiet, and courage in the desert of the daily grind and pressure of business. I have tried to make each issue like a cup of cold water from a deep artesian well of the spirit."

This fascinating article is typical of the up-to-date inspirational news of the business world that *Good Business* contains in its articles and many special features.

Why not let *Good Business* help you put the dynamic principles of Truth into practice in order that you may be led forward to a life of success, harmony, and happiness? It is priced at $1 a year.

A New Feature in You

The editors of *You* magazine (Unity's magazine for teen-agers) take pride in announcing that a new regular feature has been added to *You* magazine this month. This new monthly department is entitled "Foundation Stones," and it is made up of excerpts from the writings of Lowell Fillmore, the president of Unity School. This feature provides young people with a foundation of true ideas and worth-while ideals, on which they can build good, happy, and successful lives for themselves.

THE YEARS AFTER RETIREMENT

If you are bothered by thoughts of old age, if you are apprehensive about the time when you will be leaving your job, the October 7 issue of *Weekly Unity* contains an article written especially for you.

In "God Never Retires," Constance Foster tells how you can make the years after retirement the most exciting and rewarding ones of your life. Her article will give you a new mental outlook, and by reading it, you will be able to see that retirement can actually be the beginning of greater freedom of living for you.

You will enjoy this article and the many other helpful and inspiring articles and features in the eight pages of this weekly magazine. "This little publication is worth its weight in gold," writes one friend of *Weekly Unity*.

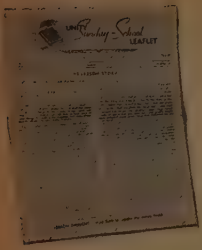
Another friend writes: "*Weekly Unity* is like a faithful companion and a welcome visitor. I can glean such soul-satisfying Truths from its pages. If I am low in spirit, it promptly renews my faith, and I am lifted up with new resolves. It is of convenient size, and since it comes every week it is a source of joy at all times."

Another of the many features that make this magazine so valuable is the column "Things to Be Remembered," by Lowell Fillmore, president of Unity School.

Why not add *Weekly Unity* to your Unity reading? It is priced at $1 a year.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

In His Steps



A recent *Unity Sunday-School Leaflet* tells about a little boy who was having a hard time walking through the deep snow until he came to the path where his big brother had walked. "Then the going was much easier for the lad, because he walked in the footsteps of his older brother.

"Jesus Christ is like an elder brother in whose footsteps we can walk on the road of life. Peter knew this when he spoke to His people of Jesus as 'leaving you an example, that ye should follow his steps.' When we are undecided about what to do, let us ask ourselves, 'What would Jesus do if He were here?' Then if we follow the course that we feel Jesus would take, we can be pretty sure that we are doing what is right and best."

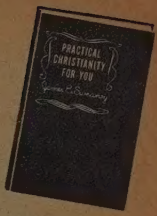
The *Unity Sunday-School Leaflet* is a publication devoted to explaining the Christ way and encouraging young people to follow His example. If you teach a Sunday-school class, this leaflet can give you invaluable assistance. The four-page *Unity Sunday-School Leaflet* is provided for each Sunday in the month, and included in it is a monthly "Teachers' Section" that offers many teaching aids.

The *Unity Sunday-School Leaflet* also solves the problem of Sunday-school training for those who are unable to attend a regular Sunday school. It is priced at only $1 a year.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Announcing

A UNITY BOOK FOR TEEN-AGERS



Since James E. Sweaney's helpful articles, "Practical Christianity for You," began in *You* magazine some two years ago, Unity has had many requests for them in book form. Teen-agers and parents have found the material helpful, and here are two of the comments they have made:

"I hope you will publish 'Practical Christianity for You' in book form. I would treasure such a volume. Rarely have I read such an interesting and clearly stated series of articles that explain and show how practical the Christian religion can be in our lives, and how it can actually be made to work for us."

"I would like to have the series 'Practical Christianity for You' in a book. I believe it will do a lot to increase faith among teen-agers."

In response to these requests, Unity is happy to announce that the book *Practical Christianity for You* is now ready.

Practical Christianity for You discusses the place of religion in one's life, one's relation to God, how to overcome feelings of inadequacy, how to meet temptation and overcome fear, understanding true love, understanding why one has certain experiences, living harmoniously, and other vital topics that will help teen-agers in their daily lives.

Practical Christianity for You is $1 a copy, and can be obtained from your local Unity center or direct from:

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

A COMFORTING AND REWARDING PLAN

A friend writes: "Please send me a new Prosperity Bank with instructions for using it. I find it helpful for improving my attitude toward finances and a very comforting means of securing a more composed way of living."

If there is an undesirable situation in your life, such as a need to be fulfilled or a debt to be paid, why not let the Prosperity Bank plan open your mind and heart to the prospering presence of God?

While you follow this plan for attaining a greater realization of prosperity you can share UNITY with your friends. You will have seven weeks to pay for the subscriptions, with the money you save in your Bank, but your friends will begin receiving UNITY when we receive your order on the coupon below.

Unity School of Christianity, Lee's Summit, Mo.

Here is my order for three UNITY gift subscriptions and a Bank in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

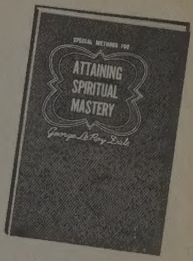
SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-10-56

New—A BOOK BY DOCTOR DALE



Thousands of persons who have attended the Unity Training School and the Unity retreats have become acquainted with G. LeRoy Dale and have felt the powerful Truth consciousness he radiates. Many have asked for a book of his vital Truth sayings.

Unity is pleased to announce the new book, *Special Methods for Attaining Spiritual Mastery,* in which he sets forth in a practical manner the "cream" of the Truth knowledge he has gained from many years of teaching experience.

This new Unity book comprises over fifteen chapters that show you how to obtain desired goals, such as "How to Achieve Happiness in Human Relationships," "How to Use Your Memory," and "How to Find Your Right Work;" more than ten question-and-answer chapters that tell how to overcome various negative habits; and several chapters of general teaching, such as "What God Is," "What Man Is," and "What Spiritual Learning Is." Some of the author's songs and exercises for relaxation (songs and exercises for which he is well known) are also included in *Special Methods for Attaining Spiritual Mastery*. For added convenience, this new book has a flexible cover.

Special Methods for Attaining Spiritual Mastery offers clear, practical teaching for better spiritual living. Every Unity student will find it a valuable companion. Priced at $1 a copy, you may obtain yours from your local Unity center or direct from Unity headquarters.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Paean in Autumn

God is good! The autumn shower,
The hill in soft brown cape and hood,
The insect on the milkweed's tower,
The swamp rose mallow in full flower—
All these are singing, "God is good!"

A wedge of wild geese writes the score
On morning skies. The bright-leafed wood,
The silver sands on every shore,
The ocean, rhythmic in its roar,
Join in the chorus "God is good!"

It echoes in the autumn wind,
From rocks that have through ages stood,
From sunset clouds gold javelined,
And from my heart love disciplined—
The thankful chorus: "God is good!"

—*Irene Stanley*